

Shree Agamodaya Samiti Series."

**SPEECHES AND WRITINGS
OF**

Virchand R. Gandhi,

B. A., M. R. A. S. BARRISTER-AT-LAW,

**THE JAIN DELEGATE TO THE PARLIAMENTS OF
RELIGIONS; CHICAGO. U. S. A. (1893.)**

**Hony. Secretary to
The Jain Association of India.**

THE YOGA PHILOSOPHY,

COLLECTED -

BY

BHAGU F. KARBHARI.

EDITOR.

'THE JAIN' AND THE 'PATRIOT, BOMBAY.

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THE NEW AND LATE JAGWANTPERSHJI PRINTING
WORKS, LUDHIANA, PANTHIAWAR.

FOREWORD.

The Yoga Philosophy-a second volume containing the speeches and writings of the Late Mr. Vinchind Raghavji Gandhi was published by Seth Devchand Lalbhai Jain Pustakodhar Fund, is again published by Shree Agamodaya Samiti with an earnest desire that it shall be well studied by the new generation and the western scholars. The subject of yoga is too immense, to be treated adequately in a single small volume, particularly when it is remembered that several hundred thousand shlokas have been written on this subject alone by the ancient scholars. It will be found on reading this small volume that Mr. Gandhi has been able to grasp the subject matter brilliantly and has been able to translate his thoughts in a very simple way, so as to make it an easy reading.

The subject matter is very interesting, and it will be found that the ancient Yoga Philosophy and its understanding and practice was far advanced than the present advance and inventive genius in these sciences. The subjects viz. the Mysticism, soul culture, occult powers, hypnosis, science of breathing, magnetism, Pranayama, Tarakas etc., are well treated in a simple way for the modern student in this small collection.

The reader will find the different speeches and essays in the same manner that makes the volume a very interesting one to Mr. B. P. Karbhari the well known Marathi scholar.

The more we think through the chances and possibilities of the future, the more we are increased, it is to be expected that the Marathi public has been slow to appreciate the work of such men.

The enthusiasm for such work, is a credit to the efforts of Mr. Virchand R. Gandhi in vernacular, so that the general may appreciate the work done by Mr. Gandhi.

August 1924.

AMERICA (AD.)

K. P. Mody,

B. A., LL. B.

—

General Outlook.

OF

Shree Agamodaya Samiti.

1. **Start:**—This institution was started at Bhoyani in Viramgaum Taluka of the Ahmedabad District on Maha Shudi 10th of Sanvat year 1971 (25th January 1915 A. D.) Monday. This village Bhoyani is well known in Jain Annals as it contains the celebrated Jain Tirtha (a holy place) of Mallinatha, their 19th Tirthankara. It was started at the suggestion of Panniyasa Anandsagarjee (at present Acharya Shri Sagaranandjee.) by Sheth Venichand Sarchand and others with the consent of Panniyasa Anandsagarjee, Panniyas Manojayji, panniyasa Meghavijayjee and several other Jain ascetics of different Gachchhas and with the consent of a number of Jains. This day being the anniversary day on which the image of Mallinatha was installed, a number of Jains both laymen and ascetics assembled there that day.

2. **Objects:**—1. To enable Jain students to acquire the knowledge of the history of Jainism by studying in the prescribed ways the sacred books from which they are conversed in them.

3. To edit and publish Jain sacred books
called Agamas in necessary copies thus
to make easy the obtaining of them
(copies) in different places.

Fulfillment of objects.

- a. To further the first object, the knowledge
of some Agamas was imparted at Patan
(Northern Gujarat). Kapadvanj in the
Kutch District, Ahmedabad, Surat, Palitana
and Rutton in Malwa.
- b. To further the second object this institution
has published the following sacred books
(Agamas) and other Jain books:—
Sama-Kandanga, Sutra 2nd.
Sama-Kandanga, Sutra 3rd.
Sama-Kandanga, Sutra 4th.
Sama-Kandanga, Sutra 5th.
Gama-Kandanga-Kandha, Sutra 6th.
Sama-Kandanga, Sutra 7th.
Sama-Kandanga and two other Sutras,
Sutra 8th and 10th.
Sama-Kandanga, Sutra 11th.
Sama-Kandanga, Sutra 15th.
Sama-Kandanga, Sutra 16th.
Sama-Kandanga and four other Sutras, 19th to 23rd.
Sama-Kandanga, Sutra 24th.
Sama-Kandanga in four volumes, Ogha-
Kandanga.

Nandi Sutra

Ashtaka by Haribhadra Suri.

Four collection of 36 verses (about Pudgala matter) and other subjects.

Dharma Bindu.

Alphabetical index of Visheshavashyaka Bhashya.

Translation of versess Vishe-shavashyaka Bhashya with extracts from the commentary.

Vichara-sara-prakarana.

Sadhu Samachari.

4. **Managing body**:-In general and Managing Committees of this institution there are many members and the present workers that constitute the Managing Committee are as under:—

1. Venichand Surchand Esq.
2. Manilal Surajmal ..
3. Hiralal Bakordas ..
4. Bhogilal Halabhai ..
5. Kunverji Anandjee ..
6. Chunilal Chhaganlal ..
7. Kamalshikhi Gulabchand ..
8. Jivanchand Sakarchand Javeri Esq.

5. **Offices**—Till some time past the office of this institution was kept at the places, where the knowledge of the Aporas was limited and other suitable places thus changing the same from time to time. Now the

The office of this institution is at No. 426, Javeri
 Street, Bombay No. 2, and the branch office for selling
 the printed books of this institution at Sheth Devchand
 Bhatt's Bharamchali Gopipura, Surat.

pecuniary position—This institution at present
 has Rs. 45,000—(forty five-thousand) partly sub-
 scribed, partly got from the interest, partly from the
 sale of books published by this institution. Besides the
 Rs. 13,000—(thirteen thousand) partly sub-
 scribed, and partly got from the interest is to the credit
 of Anand-Vardhaman-Katha. From these the expenses
 of the institution are met.

CHIEF MANAGER.

MANAGER.

K. P. Modi,

B. A., B.L. B.

PREFACE.

OF

1st Edition

I published last year a volume containing the speeches and writings of the late Mr. Virchand Raghavji Gandhi, on the *Jain Philosophy*, and am glad to say that the public at large has appreciated my labours. Thenceforth the trustees of the Seth Devchand Lalbhai Pustkoddhar Fund, consented at my request to publish *Mr. Gandhi's* remaining speeches and writings on the Yoga Philosophy, and the *Karma Philosophy*, in two volumes, the present being the first of them, and to include them in the series of this Fund. Thus these two volumes will be sold to the public at nearly half the cost price.

What the late Mr. Gandhi's has done for Jainism has never been done by any Jain layman or priest. He went to America and Europe to preach the gospel of Lord Mahaveer and to some extent his was a successful mission, which would have been more so but for the indifference shown by the community here in India, and also his untimely death. Nothing has been done to place his noble work on a solid and

permanent feeling. Nothing can be hoped till again a great Jain of his type appears on the scene as the chances of success are at present greater than they were then. He was a student of the Western Philosophy, and in the *Jain Philosophy*, he was really indebted to Sri Mahatma vijayanand Suri, than whom a greater Jain priest has never been since his time.

I come to know Mr. Gandhi only by name, and that even after his death. I found his speeches most fascinating and thought them worth-publishing. I endeavored my best to collect them. These have been supplied to me by my friend Mr. Umarosing Tank, B.A., B.L., the late Seth Virchand Deepchand C. I. E., and Seth Maneklal Ghelabhai, during the last ten years, and as a result I published one volume and the remaining two are being put before the public in this book.

There are several excellent treatises on Yoga, in Sanskrit, written by Jain priests of the past, but no attempt has been made to translate them into modern languages. With the advancement of the science of Psychology which attempts to teach one about the constitution and functions of the soul, to know how the soul is exercised it would not be a useless topic. The late Mr. Gandhi has tried his best to give some idea of Yoga as is understood by the Jains. This book contains, besides his speeches and writings on the Yoga Philosophy, some extracts from his other writings dealing in Yoga.

Jainism has been recognized by impartial Oriental Scholars as a distinct and independent theological system, which is neither an offshoot of any particular religion, nor a schismatic fraction of any other system. If that be so, it must have its proper place in the comparative philology. I am of opinion therefore, that a manual on Jainism dealing with its history, philosophy, and rituals and its other important factors, on broad and liberal lines, relating mainly to its substance, *i.e.*, its philosophy, barring aside all prejudices either in favour of, or against any of its sects yet giving stand-points of each of the sects, on all materially controversial points, in the spirit of neutrality, is badly needed. A text book like that should attempt to give a synthetical idea of Jainism as a whole. Then and then only its true teachings can be rendered of any use and effect to those that are not followers of this faith. Down with the narrow sectarianism is the first and inevitable condition to make the tenets of any religion appreciable to non-conformists. A treatise of this nature, presupposes in its author, necessarily a latitudinarian attitude, close acquaintance with its tenets, capability of making original investigations, keenness of arriving at true judgment, constructive ingenuity to properly synthesise the accordant stand-points of different sects, and also an ability to draw a broad and vivid line of demarcation where the disagreeing sects cannot agree, in order to leave that to the judgment of the readers, a glimpse into its practical side, an intimate knowledge of what is common to all the sects

and of what are their exclusive possessions which they all respectively consider most valuable and of which they are most jealous, an insight into its inner brighter side which makes the religion so dear to its followers, a picture of its history its unity or principles which may create a liking for it in the non-Jain students and laymen, a certain degree of proficiency in the original language in which the system was propounded and many other attainments. The achievement of these results on nothing but patience, a habit of thorough application, time, energy, circumstances and facilities. What an invaluable service would a Jain render to his religion, and what a glorious example he would leave behind him. I can only hope that this gap will be soon filled up. But in the absence of a treatise like that, Mr. Gandhi's speeches and writings would serve a very useful purpose.

I am thankful to my friend Mr. Tribhuvandas Shah, B.A., B.L., for the kind trouble he has taken in going over the proofs and to the trustees of this Fund for including these volumes in their series.

BOMBAY,
JAIN OFFICE,
28th April 1912.

BHAGU P. KARBHARI.

INTRODUCTION.

Jain literature, comprising as it does almost all the branches that are characteristic of ancient Indian literature, holds no insignificant niche in the gallery of that literature. It is considerable even as it is at present, and was more so in former times. This is not the proper place to enumerate the great writers and their works that constitute the glory of that literature. The fact that the Jain writers had flourished in great abundance in times gone by, is evident from the vast stock of literature that has survived to this day, though it is yet in an unexplored state. Their eminence in subject matter as well as language is manifest to those who are conversant with it.

Along with Indian literature at large, Jain literature too has been a participator in the unhappy fate it met with at the hands partly of alien bigotry, and partly of mutual religious jealousy and from the peculiarities of the climate. There was a time when there was no other alternative to secure the very existence of such literature but that of burying it in subterranean archives. The very method employed for the safety of the works became later on instrumental in further diminishing the stock, and that at a time when there was not the least

character of its being further enriched. Those upon whom had fallen the task of being the hereditary custodians of such collections, had inherited the traditions of their forefathers, viz., those of not suffering any part of such collection to see the rays of the Sun, lest they might be destroyed of them, and the works most dear to them be destroyed by the assailants. It is very strange to find that these traditions are alive even at this day when there is peace all round, and when the time is as a propitious for the development of literature. Time even has contributed its quota to the destruction of the temples, and to there the all round degeneration since the fallow of the faith, when far from the prospects of further expansion, the faith was in hazard and danger of being extinct. It was during this time that more attention was paid to the performance of external rites and ceremonies, and practically nothing was done in the direction of education and literature and the stirring up of the inner spirit of faith. It is only very recently that a practical revival of a solitary character is visible. Owing to circumstances above mentioned, the literary results of the religious labour and the great learning of the Acharyas and the Sadhus of the faith, could not be made accessible.

It may perhaps not be out of place here to give in short history of the fund that has led to the publication of the series. The late Sheth Devchand Lalbhai, in whose memory this fund has been inaugurated,

left by his will a sum of Rs. 45,000 along with other sums to be spent in various other matters, to be devoted to some benevolent purpose. This amount was further enhanced by a sum of Rs. 25,000 set apart by Mr. Gulabchand Devchand to be spent in some good purpose in the memory of the said Sheth Devchand Lalbhai. It was at the advice of Panyas Shree Anand Sagar that these sums which made the original funds in Trust, were amalgamated, and the present Trust was inaugurated. At present the funds of this Trust amount to about Rs. 100,000 the original being further enhanced by the property of "Bai Vijkore" the deceased daughter of the said Sheth Devchand Lalbhai, which was directed to be made over to this Trust by her. The object of this Trust is to devote the interest of the funds for the preservation and the development of "*the Jain Svetamber religious literature.*" This is the 'tenth volume' of the series that is being published by this Trust.

In conclusion we have to say that this volume contains the speeches and writings of the late Mr. Gandhi. We have nothing to add here about this work, as enough has been said about it in the preface written by Mr. B. F. Karbhari. We are thankful to him for having supplied us with the materials for this publication.

84, SHELGHATE ROAD,

BATTERSEA,

LONDON, S. W.,

January 2nd 1914.

JIVANCHAND SACKERCHAND JAVERI, Esq.,

426, Javeti Bazar,

BOMBAY.

DEAR SIR,

I have now read through the "Yoga Philosophy" which reached me on the 24th of last October, and I have marked the errors so far as I have noticed any; they are chiefly if not entirely printers' errors, and perhaps not very important. I have also marked with a "G" on the CONTENTS page those articles which I think are by Mr. V. R. Gandhi; only nine out of the whole 23 are by the late Mr. Gandhi, and the remaining 14 articles contain some ideas which I am quite sure Mr. Gandhi would not have put forward and which to my mind are un-jain. I think if a new edition is printed it would be best to leave out all those articles by people other than Mr. Gandhi; in any case they should be put in a separate part of the book and not mixed up as they now are, with Mr. Gandhi's.

Of course, Mr. Gandhi's lectures here given are exceedingly good and instructive; but about the others there is some doubt.

Will you please send me a copy of the "Yoga Philosophy" for which I enclose Postal Order eight pence 3d plus 3d postage.

With my best wishes for the New Year, I remain

Yours sincerely,

HERBERT WARREN.

Dumas, 30, 5. 17.

To.

Ravachand Sakarchand Zaveri, Esq.

Trustee D. L. P. Fund.

Sir,

I was rather engaged and a little unwell too, and hence I could not till this day answer your kind note of the 15th Inst., with which you were good enough to send me as present the two works entitled "The Yogi Philosophy" & "Karma Philosophy" of the late lamented Mr. Virchand Gandhi. The author was a great friend of mine and we worked together in Bombay in works of good for the people. He was a learned man, but he was a good man also. When he returned to Bombay after his successful travels, various institutions applied to him for lectures but at my instance he readily delivered his first lecture in the Budhi Varidhi Sabha, which I had then reorganized. The meeting was largely attended by educated people and by ladies too, and we all gave him a very hearty welcome. In his speech he of course spoke much about the religious knowledge he advocated, but at the end laid special stress upon the proposition, "Religion consists not in knowledge, but in a holy life." As a matter of fact he was in his life a saint possessing the great qualities of goodness, kindness, purity and calmness. The late Sheth Virchand Dipchand was kind enough to send me some of his papers and I have

therefrom taken some of his utterances in my first work. I am glad you have put before the world the words of a really great and good man. Among the many Sadhus I have met here and elsewhere, one laid very great stress upon humility, and when I intanced the good name of Mr. Gandhi, he atonce exclaimed, "Oh, he was humility personified. I wish due justice will be done to his sacred works. For my own part I shall value them as my chief possessions and guide.

Yours truly,
Motilal M. Munshi

B. A. LL. B.
Pleader High Court.



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THE YOGA PHILOSOPHY.

V. R. GANDHI, B. A., M. R. A. S.

BAR-AT-LAW.

FIRST PART.

But Vira said quickly "There is no comparison: Virahamita is an adept of vituperation but Mr. Gandhi is sincere and true. I admire Mr. Gandhi more than any man I ever heard of."

" Ella Sterling Cummins "



The Late Mr. Virchand Raghavji Gandhi.

Bar-at-law.

Lakshmi Art, Bombay, 8

Mysticism in India

OR

The Yoga Philosophy (योग)

LADIES AND GENTLEMEN,

THE problem of the why and wherefore of existence is as old as the world and, whether under the name of religion or science, man has only tried to understand his position in nature. It has however been the fashion now-a-days to regard religion as a mere matter of sentiment and to turn for all rational explanation to science. But it is doubtful how far science is true to its own principles; for true science can never differ from true religion. If the superstructure of theology is based on superstitious faith, the edifice of science stands on empirical dogmatism. I am no friend of the one or the other but I have full faith in the convertibility of knowledge and belief. Religion is not entirely a matter of sentiment, nor science of reason. Deprived of their respective marks, religion and science are aspects of the one and the

same thing. Truth wherever found is always one. The history of the world all round bears ample testimony to this. What relation do ethics bear either to religion or science? Thou shalt not commit murder? Why? The theologian would say—because that is the commandment of God. The materialist would say—because that is the command of the ruling authority. But who should God and Sovereign issue such commands? There is no rational reply. A system of ethics not based on the rational demonstration of the Universe is of no practical value. It is only a system of ethics of individual opinions and individual convenience. It has no solidity and therefore no strength. The aim of human existence is happiness, progress and all ethics teach how to attain the one and achieve the other. The question however remains—what is happiness and what is progress? These are issues not yet solved in any satisfactory manner by the known system of ethics. The reason is not far to seek. The modern tendency is to separate ethics from physics or rational demonstration of the Universe and thus make it a science resting on nothing but the irregular whims and caprices of individuals and nations.

In India ethics have ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature and to realise the place of man in nature. Every religion has its philosophical as well as ethical aspect

and the latter without the former has in India at least no meaning. If every religion has its physical and ethical side, it has its psychological side as well. There is no possibility of establishing a relation between physics and ethics but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality.

If man wants at all to understand his place in nature and to be happy and progressing, he must aim at that physical, psychological and moral development which can enable him to pry into the depths of nature. He must observe, think and act; he must live, love and progress. His development must be simultaneous on all the three planes. The law of correspondence rules supreme in nature; and the physical corresponds as much to the mental, as both in their turn correspond to the moral. Unless man arrives at this stage of corresponding and simultaneous development on all the three planes, he is not able to understand the meaning and importance of his existence or existence in general; nor even to grasp the idea of happiness or progress. To that man of high aim whose body, mind and soul act in correspondence, the higher, nay even all secrets of nature become revealed. He feels within himself, as every where, that universal life wherein there is no distinction, no sense of separateness, but therefore all bliss, unity and peace.

This peace is the peace of spiritual bliss (Moksha). The course of nature never ceases, action always comes, even the peaceful to act; but the individual being already lost in the individual the all, there is nothing unpleasant to disturb. The peace of spiritual development is indescribable and so are its powers indescribably vast. As you go on forgetting yourself, just in the same proportion do spiritual peace and spiritual powers flow in towards you. When one consciously suppresses individuality by proper physical, mental, moral and spiritual development he becomes part and parcel of the immutable course of nature and never suffers.

All philosophy has this fourfold development and spiritual peace in view. In India there have been six such schools of thought. Each starts with a mono or bi-rational demonstration of the universe and ends with a sublime code of ethics. There are first the atomic *Atomists* and dialectic *Nyaya* school, placing mental peace in devotion to the ruler of the universe. Then there are the materialistic *Śaṅkara* and the practical *Yoga* schools, teaching mental peace by proper analysis and practical training. Lastly there are the orthodox *Mīmāṃsā* and the unitarian *Advaita* schools, placing spiritual bliss in strict observance of *Brahma* injunctions and in realizing the unity of the *Cosmos*. *Buddhism* and *Jainism* are based on different formulations, as we shall see later on, (in my second lecture).

properly speaking which enter into the formation of things. These are the 24 forms of *Prakriti* which with the *Purusha*-soul make up the 25 elements into which the Sankhya resolves the whole Universe.

All pain is the result of *Rajas*; all grossness, ignorance, darkness of *Tamas*; all pleasure, passivity, knowledge, power of *Sattva*. The mind is a result of *Rajas*, and it is *Sattva* alone which by its light illumines it and enables it at times to catch glimpses of the blissful *Purusha*-soul ever near to *Sattva*. All experience consists of mental representation the *Sattva* being clouded, obscured or entirely covered over by the nature or property of the representation. This is the root of the evil. The act of the mind cognizing objects, or technically speaking taking the shape of objects presented to it is called *Vritti* or transformation. It is the *Vritti* which being coloured by the presentation, imparts the same colour by representation to *Sattva* and causes evil, misery, ignorance and the like. All objects are made of three *Gunas* or properties; and when the *Vritti* sees everywhere nothing but *Sattva*, to the exclusion of the other two, presentation and representation become purely *Sattvika*, and the internal *Sattva* of the cognizer realizes itself everywhere and in everything. In the clear mirror of *Sattva* is reflected the bright and blissful image of the ever present *Purusha* who is beyond change and

supreme bliss follows. This state is called *Sattvapathi* or *Moksha* or *Kaivalya*. For every *Purusha* who has thus realized himself *Prakriti* has ceased to exist; in other words has ceased to cause disturbance and misery. The course of nature never ceases but one who receives knowledge remains happy throughout by understanding the Truth. The Sankhya tries to arrive at this result by a strict mode of life accompanied with analysis and contemplation.

This state of peace, besides being conducive to eternal calm and happiness is most favourable to the apprehension of the truths of nature. That intuitive knowledge which is called *Taraka* puts the student in possession of almost every kind of knowledge he applies himself to. It is indeed this fact on which so-called powers of Yoga are based.

The Yoga philosophy subscribes to the *Sankhya* theory *in toto*. It however appears to hold that *Purush-soul* by himself cannot easily acquire that *Sattvika* development which leads to knowledge and bliss. A particular kind of *Ishvara* or supreme God is therefore added for purposes of contemplation, &c., to the 25 categories of the *Sankhya*. This circumstance has obtained for Yoga the name of *Sishvara Sankhya*, theistic *Sankhya*, as *Sankhya* proper is called *Nirishvara Sankhya*, atheistic *Sankhya*. The second and really important improvement on the *Sankhya* consists in the highly practical character of the rules

and even for acquiring eternal bliss and knowledge. The end proposed by the Yoga philosophy is *Samadhi* leading to *Moksha*. Yoga and *Samadhi* are convertible terms both meaning *Vivartharoha* or suspension of the transformations of the thinking principle.

With this introduction we will enter into the details of the philosophy. We have defined Yoga to be the suspension of the transformations of the thinking principle. What is this thinking principle and what are its transformations and what results are achieved by the practice of Yoga. The thinking principle is a comprehensive expression equal to the Sanskrit word *Mano-Bhava* which is divided into four parts—*Mano*, mind—the principle which cognizes generally, *Chitta*, individualizing, the idea which fixes itself upon a point and makes the object its own by making it an individual; *Ahankara*, Egoism, the persuasion which connects the individual with the self, and *Buddhi*, reason, the fact that determines one way or the other. Knowledge or perception is a kind of transformation, *Parinama* of the thinking principle into anything which is the subject of external or internal presentation through one or other of these four. All knowledge is of the kind of transformations of the thinking principle. Even the will which is the very first essential of Yoga is a kind of such transformation. Yoga is a complete suspension of the thinking principle to transform itself into objects, thoughts, etc. It is possible

that there should be degrees among these transformations and the higher ones may assist to check the lower ones but Yoga is acquired only when there is complete cessation of the one or the other. It should distinctly be borne in mind that the thinking principle in this philosophy is not the soul who is the source of all consciousness and knowledge. The suppression of the transformations of the thinking principle does not therefore mean that the *Yogi*—the practitioner of the Yoga—is enjoined to become nil which is certainly impossible. The thinking principle has three qualities—passivity, activity and grossness. When the action of the last two is checked, the mind stands steady like the jet of a lamp protected from the least breeze. When all the transformations of the thinking principle are suppressed there remains only the never changing eternal soul, the *Purusha* in perfect *Sattva*, passivity. Otherwise when the thinking principle transforms itself into objective and subjective phenomena, the *Purusha*-soul is for the time obscured by it or which is the same thing assimilated into it. It is only when the state of Yoga is reached that the consciousness becomes quite pure and ready to receive all knowledge and all impressions from any source whatever. If this state is to be acquired, by suppressing the transformations of the thinking principle, let us see what these transformations are.

In Yoga philosophy the thinking principle is transformed into five ways. First when there comes to it

the right knowledge; second, when there comes to it false knowledge; third, when it is simply put in to amuse imagination or fancy; fourth, when we are sleeping; fifth, when we are exercising the faculty of memory. Let us examine each condition. The theory as to how the external world is cognized is a complicated one, but in order to explain it in the simplest way, I would say that when organs of sense are put in contact with external objects they are put in a state of vibration and cause a similar vibration on the mind-substance. This change in the mind-substance is called direct cognition. The mind is also modified when it receives false knowledge, i. e., when a false conception is entertained of a thing whose real form does not correspond to that conception; for instance, when a mother-of-pearl is mistaken for silver, or a post in the dark is mistaken for a man. It is also modified by having fancied notions, i. e., notions called into being by mere words having nothing to answer to them in reality. The fourth way in which the mind is transformed is sleep and the fifth is memory.

Now the suppression of these transformations is the Yoga which leads to the realization of the self and the means of suppressing them are sustained application and non-attachment. The stages—the intermediate stages relate to the ethics prescribed in conformity with these. They are eight in number, *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. The first two are rules aiming at simultane-

rather, law uniform, universal and inexorable reigns everywhere; and there is absolutely no room for the interference of any outside personal agency (the Hindus never said that there was any outside personal agency). The last remnant of supernaturalism therefore apart from Christian miracles has shrunk into that doubtful and shaly borderland of ghosts, spiritualism and mesmerism, where vision and fact and partly real, partly imaginary effects of abnormal nervous conditions are mixed up in a nebulous haze with a large dose of superstition and credulity.

Let us hear what his neighbour says. These are the words of Dr. Heinrich Heinsoldt of Germany:— Apart from the material progress, or mere outward development which the Hindus had already attained in those which we are apt to call pre-historic as evidenced by the splendour of their buildings and the traces and fragments of their civilisation in general, it would seem as if this greatest and most subtle of these races had developed an inner life even more strange and wonderful. Let those who are imbued with the prevalent modern conceit that we Westerners have reached the highest pinnacle of intellectual culture, go to India. Let them go to the land of mystery, which was ancient when the great Alexander crossed the Indus with his warriors, ancient when Abraham roamed the plains of Chaldaea with his cattle, ancient when the first pyramid was built; and if after a careful

study of Hindu life, religion and philosophy, the enquirer is still of opinion that the palm of intellectual advancement belongs to the Western world—let him lose no time in having his own cranium examined by a competent physician.

Without caring much for what the foreigners have to say in reference to the philosophies of India, we will come to our own subject. I told you that Yoga is the suppression of the manifestation of the mind. The source of the positive power therefore lies in the soul. In the very wording of the definition of Yoga is involved the supposition of the existence of a power which can control and suppress the manifestations of the mind. This power is the power of the soul—otherwise familiar to us as freedom of the will. So long as the soul is subject to the mind, it is tossed this way or that in obedience to the mental changes. Instead of the soul being tossed by the mental changes, the mind should vibrate in obedience to the soul-vibrations. When once the soul becomes the master of the mind, it can produce any manifestation it likes.

I told you in the beginning that the suppression of all mental changes produces the state called Yoga. This state is of two kinds. The first is that in which the mind is at rest only for the time, the other is that in which through supreme universal non-attachment it is centred in *Sitta* passivity and realizes *Sitta*.

eternity where for all time. The mind being as it were annihilated *Parah* the soul alone shines in native bliss. This state is called *Kalyāṇa*. This is the end in view. This is the *parama* *Janana*, the end and aim of philosophy. Between this and the first end beginning of mental suppression there are as I told you eight stages. A safe passage through these eight stages is the most practical part of the Yoga. It is beset with thorns and brambles but if you once pass through it safely, you stand at the shore of eternal bliss and joy. To the student of the Yoga, as well as to the public at large, I would cite the ancient classical dictum—*Anusandhaya matam tadvidyatem*—Investigate but do not experiment with a postscript that while the first part applies to both, the second is for the public alone.

The first stage then through which a student of Yoga has to pass is *Yama* or forbearance. He must invariably and strictly practice *Yama* or forbearance. He cannot go a step further before he has completely become the master of that virtue. What he is required to do is to acquire complete control over body, mind and speech and it consists in abstaining from killing, falsehood, theft, incontinence and greediness. The first and most important of these is killing, *Himsā* in Sanskrit. It is difficult to give the full meaning of this word *Himsā*. It means wishing evil to any being by word, act or thought and abstinence from this kind of killing is the first requirement for a student of

Yoga. It obviously implies abstinence from animal food in as much as it is never procurable without direct or indirect killing. The Hindu scriptures are very strong on this point. Manu, the famous law-maker of the Hindus, says—"Anumantā Vishasitā nihantā krayavikrayi Sanskartā chophartā cha khādakās'cheti ghātakāḥ" one who indirectly gives permission to kill animals, one who separates the several parts of the carcass after the animal is killed, one who actually kills the animals, one who sells meat, one who cooks meat, one who serves meat at the table and one who eats it are all considered killers of the animal. Again, 'Nākritvā prāṇinām hinsām māṁsamutpadyate kvachit, Na cha pranivadhah svargyastasmaṁ māṁsam vivarjayet'† —you cannot get meat unless an animal is killed, killing of animals cannot lead to a higher state, therefore abstain from meat-eating altogether.

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The avoidance from animal food is strongly recommended from another standpoint, as that food always leads to the growth of animality to the complete obscuration and even annihilation of intuition and spirituality. It is to secure this condition of being

* अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।

संस्कर्ता चोपहर्ता च स्वादकथेति घातकाः ॥

† नाकृत्या प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।

न च प्राणिवधः स्वर्ग्यस्तन्मान्मांसं विर्वजयेत् ॥

ever with nature and never against it or in other words being in love with nature that all other restrictions are removed. And what can you achieve by the observance of this doctrine of universal love—universal brotherhood not of men only but of all living beings. We claim that when one has acquired that confirmed frame of mind—the positive feeling of universal love for all living creatures, even natural antipathy is held in abeyance; no time to add that no one harms or injures him. All beings, men, animals, birds approach him without fear and mix with him without reserve. In an extended description of the religious rites, monastic life and occupations of the Japanese, as La Lonnere cites among other things the wonderful power over wild beasts possessed by the Talapoin (the monks or the holy men of India whose first command was protection of all living beings). The Talapoin of Siam—he says—will pass whole weeks in the dense woods under a small awning of branches and palm-leaves and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country. The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants and rhinoceroses with which the neighbourhood abounds respect him; and travellers placed in secure ambuscade have often seen these wild beasts lick the hands and feet of the sleeping Talapoin. The Jain history also testifies to the same fact. Mahavira the twenty-fourth prophet of the Jains who lived 600

years before Christ is reported to have attracted by the sweetness of his musical sermons in parks wild beasts and animals which stood before him in perfect peace and harmony. Even in the present times no wild beast is known to have devoured a Jain in India whose first principle is the protection of life—even of the tiniest insect. Strange to say that the nations of European and other countries attempt to restore peace and harmony among people by sharpest swords and huge man-killing machines.

The second part of this first requirement of forbearance is abstaining from falsehood, *i. e.*, from telling what we do not know or believe to be the exact state of things. Theft the third thing to be avoided includes besides actual illegal appropriation even the thought for any such gain. And what are the results of following this course? When entire and unswerving truthfulness is confirmed, all thoughts and words become immediately effective. What others get by hard labour and acts such as sacrifices to deities, he gets by mere thought or word. Even in everyday life we proclaim the truth that honesty is the best policy. We see the same fact realized in the case of nations. We know that Spain, Greece and Turkey are dishonoured in the commercial world. Spain was killed by her riches. The gold which came pouring into Spain from her vanquished colonies in South America depraved the people and rendered them indolent and lazy. Now-a-days a Spaniard would blush to work,

he will not blush to beg. Such has been the case with Greece also. She has repudiated her debts for many years. Like Turkey she has nothing to pay. All the works of industry in those countries are done by foreigners. The fourth in the list of forbearances is abstinence of incontinence. This includes besides physical enjoyment, even talking to, looking at or thinking of the other sex with lustful intention.

And here we may mention the very important point of the vow of celibacy enjoined for a student of Yoga. We know that even doctors of eminence talk about the dictates—of nature—as if animality and brutality are natural parts of man. They may talk about sexual needs, imperious necessities, uncontrollable passion. Shall we believe these physicians or look to the actual facts? We know that the trainer of a pugilist denies his man all indulgences whatever; the trainer of this nature of a boat's crew would abandon all hope of victory if he knew that his men indulged even once a week. Indeed so jealous is he that he will not permit his wards even to talk much with the other sex. Let some erotic fancy should affect the condition of their nerves. An eminent doctor of the United States says:—All eminent physiologists who have written on this point agree that the most precious atoms of the blood enter into the composition of the creative essence. A healthy man may occasionally use it with impunity, but if he chooses—with reference to great physical strength and endurance as in the pedestrian, boat-

race, prize-fighter or explorer, or with reference to great intellectual and moral work as in the Apostle Paul, Sir Isaac Newton and a thousand other instances—to refrain entirely from sexual pleasure, nature well knows what to do with those precious atoms. She finds use for them in building up a keener brain and more vital and enduring nerves and muscles.

The last of the five kinds of forbearance is the avoidance of greediness. That is the fifth sub-rule of the first stage to which the student of Yoga has to submit. Greediness consists not only in coveting more than necessary but also in keeping in possession any thing beyond the very necessities of life. Some practitioners are known to carry this requirement to the extent of even not accepting anything whatever from others. The Yoga philosophy claims that when desire is destroyed, when in fact even the last and subtle but unconquerable desire for life too is given up, there arises knowledge of the why and wherefore of existence. We thus finish the list of the five classes of forbearance—the first stage through which a student of Yoga has to pass.

The second stage through which he has to pass is *Niyama*, i. e., observances. The five kinds of forbearance which I mentioned before were negative injunctions; the five kinds of observances which I am now

desires are positive commands. The first is purity body and mental which latter consists in universal love and equanimity. The second is contentment—being satisfied with one's lot. The third is austerities, *tapas*, mentioned in the *Hymn Datta Sutra*. Study the fourth, is the renunciation of the sacred mystic word *Om* or any holy invocation. The fifth is resignation to the Supreme God which means that the practitioner should so abandon himself to the will of the supreme that he need care about only to fulfil his benign wish, not to accomplish this or that result. He must hear all—good, bad or indifferent, simply as an act of His grace, in carrying which out he pleases him. Now as to the ends which are sought by following these observances. Mental purity leads to passivity, fixity of attention, pleasantness, subjugation of the senses and fitness for communion with soul. Superlative happiness is the result of contentment. As for the austerities the Yoga philosophy claims that miraculous powers of the body and senses arise therefrom; the inner sense becomes more developed and miraculous powers known as second sight, levitation, etc., arise. Although these are the signs of the real Yoga power, they are not the true end of Yoga. Study of the fourth observance, claims to lead to communion with the higher and subtler forces of nature. Resignation to the supreme leads to the accomplishment of that final state of quietude—*Samadhi*.

It is only after and not before mastering the rules and practices of the first two stages that the Student of Yoga becomes fit to enter the third stage. This third stage consists in assuming different postures of the body at the time of practising Yoga. There is a class of *Yogis* in India who hold that the breath in the body is a part of the universal breath and that the health of the mind and body accompanied by spiritual bliss and knowledge will follow on controlling the individual breath in such a manner as to attune it to the cosmic breath. For this purpose they prescribe different postures of the body to be assumed while practising Yoga. These postures are said to be 84 in number and each has its peculiar influence on the body and the mind. By various kinds of postures and modes of controlling the breath the *Yogis* get over almost all kinds of diseases. Having thoroughly mastered the practices of the three stages, forbearance, observance and postures, the Student of Yoga has to learn the science of the breath and regulate its expiration and inspiration according to the rules of that science. This fourth stage is called *Prāṇāyāma*. Proper *Prāṇāyāma* destroys all diseases, an improper one produces them. By proper *Prāṇāyāma* the humours of the body are cleared, the body becomes light and beautiful, the digestive power becomes strong, health ensues and the body is then in a fit state for following the Yoga practice further. By the practice of *Prāṇā-*

After the mind becomes fit for being quite absorbed in the subject thought of. It befits the Yogi to enter the fifth stage—that of *Pratyāhāra*—abstraction—imitating by the senses, the thinking principle by withdrawing themselves from their objects. It consists in the senses becoming entirely assimilated to or controlled by the mind. They must be *drawn away* from their objects and fixed upon the mind and assimilated to it, so that by preventing the transformations of the thinking principle, the senses also will follow it and will be immediately controlled. Not only that, but they will be ever ready to contribute collectively towards the absorbing meditation of any given thing at any moment and even always.

Passing through these five stages, *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma* and *Pratyāhāra* the Yogi purifies the inner-self by avoiding the outer distractions. We then come to the sixth stage—*Dhāraṇa* or contemplation. It is the fixing of the mind on something external or internal. If internal, it may be the tip of the tongue or the nose or any convenient spot. If external it may be any suitable image of the deity or a picture or any similar object. Of course it is necessary to bear in mind that any such thing contemplated upon externally or internally should be strictly associated with nothing but holiness and purity. The mind should be able to picture to itself the object even

in its absence in all vividness and at an instant's notice.

The next and Seventh stage is *Dhyāna* or absorption, *i.e.*, the entire fixing of the mind on the object thought of to the extent of making it one with it. In fact the mind should at the time be conscious of itself and the object. Proceed a step further and we come to the eighth stage *Samādhi*. The absorption is to be carried to the extent of forgetting the act and of becoming the thing thought of. This state of *Samādhi* implies two distinct states of consciousness unified in one. The first which is trance proper is the forgetting of all idea of the act, and the second the more important factor is the becoming the object thought of. Mere passive trance is a dangerous practice as it leads to the madness of irresponsible mediumship. It is therefore necessary to lay stress upon the second part of the connotation of the term *Samādhi*. The three stages, contemplation, absorption and *trance-Samadhi* are in fact the stages of contemplation, for the thing thought upon, the thinker and the instrument (together with other things which are attempted to be excluded, are all present in the first, *i.e.*, contemplation, all except the last are present in the second and nothing but the thing is present in the third. This *trance-Samādhi* however is not complete Yoga, for it is only conscious *Samādhi* having something to rest upon. As compared with the highest or unconscious *Samādhi*, conscious *Samādhi* is a

distracted no doubt, for there is yet something which the mind entirely transforms itself into. When the mind comes to transform itself, the highest *Samādhi* is reached.

In the intermediate stages between contemplation, absorption and *Samādhi*, the student of Yoga can if he tries so fix his mind as to put it into direct communion with nature and in this state it obtains all the occult powers that are ascribed to the Yogis of India. At our time this exerting is limited and as the author of the *Upaniṣads* himself says that these occult powers are after all positive obstacles in the way of highest *Samādhi* whose proper nature and import is that state in which the soul sees itself, I shall at once pass to the summary of the end and aim of Yoga—the *Mokṣa*. One who has the desire to know what the soul is and what relation his mind and the universe bear to it is said to be desirous of *Kṛivāṇa*. When such a person clearly experiences the distinction between mind and soul and understands the powers and nature of either, that desire is extinguished within him, *Mokṣa* is in fact a state in which there is entire cessation of all desire and when the nature of the essence of all consciousness is known, there is no room for any action of the mind, the source of phenomena. The mind, before such knowledge, was bent towards worldly objects; but now it is entirely bent on discriminative knowledge. This knowledge is of the kind of

clear cognition of the difference between mind and soul. Not only this but the mind is entirely full of the idea of *Kaivalya* to the exclusion of other thoughts. But while this condition of entire devotion to *Kaivalya* is suspended there are other thoughts from previous impressions. These impressions are to be destroyed like other distractions. Even full discrimination is not the desired end and should be superseded by supreme non-attachment which is the nearest road to *Samādhi* the door of *Kaivalya*. From constant discriminative recognition of the 26 elements of this philosophy results the light of knowledge; after this the *Yogi* works entirely without attachment to any object or desire; then he reaches the state of supreme non-attachment wherein the light of the soul breaks out in full. In fact all appears full of soul and there is nothing to interrupt this blissful perception. Then all distractions and actions cease altogether at least for the *Yogi*. When the distractions are destroyed and when *Karma* is rendered powerless for good or for ill, there arises full knowledge which is free from the obscuration caused by *Rajas*:—energy and *Tamas*:—grossness and cleared of all impurities arising from distractions. This knowledge is infinite. As compared to this infinity, that which ordinary men regard as knowledge appears as but an insignificantly small thing.

When the soul has so far received due illumination as to estrange itself from all relation with matter

and its transformations, as it is said to have acquired *Kairalya* or be in a state of *Kairalya*. This is the power of the soul centred in itself. *Kairalya* is not any state of negation or annihilation as some are apt to think. The soul in *Kairalya* has its sphere of action transferred to a higher plane limited by a limitless horizon. This our limited minds can not hope to understand.

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Practical Rules for Soul-Culture.

THE most important point in this practical subject is to understand the distinction between the ordinary life that we live and real soul-life which we ought to live so that the ultimatum may be attained sooner.

The idea with ordinary people in regard to life is as Prof. Max Muller has well put it, "a struggle for existence, a struggle for beauty, a struggle for enjoyment." This idea of life implies the correlative idea of competition and a struggle to live at the sacrifice of our fellow-brother. It also implies that one part of the sentient universe is to advance at the destruction of another. The doctrine of the survival of the fittest leads us to the barbarous code of morality of cutting each other's throat. This law of the survival of the fittest is true in the physical and lower animate world. A being who has no idea of protecting his fellow-beings lengthens his duration of life at the cost of his fellow-beings. We find this law exemplified in the vegetable kingdom and even in the case of animals and human beings so far

• their bodily nature is concerned. We destroy the growth of another being that our bodily growth may be accelerated. And we call it the real growth. If that is the real growth a murderer is justified in his crime because in many instances he is justified by reason of his peculiar circumstances.

Bodily growth follows in accordance with the developed physical forces within us. A desire to survive at the sacrifice of our fellow-beings implies that the end has not yet arrived at the condition in which it can be without this destructive propensity. It implies that one goes on to the real modes of life; it also implies the absence of the higher capacities of the soul. Destroying one thing so that another may thrive simply means a constant war among the different parts of the universe. It means inharmony. Inharmony can never produce harmony which is the first requisite of real progress. The Law of harmony is supreme everywhere. Two jarring particles at constant war with each other can never be in a happy state. A family of several members cannot be happy if every member is fighting with the other and tries to drive the greatest benefit for himself at the cost of some other member. Such a family ultimately goes out of existence. For this reason all the religions of the world have proclaimed from times immemorial the rule of universal love for all. Unfortunately the disciples of the Bible have in their preaching limited the practice

of this love for human beings only. If human beings are parts of the universe the animals also have the right to live as much as human beings have.

The first requisite for the soul-culture is a life of harmony, which implies the practice of universal love. It includes the respect for the bodily as well as soul-life of all living beings. We destroy the bodily life of other beings by killing them and we destroy their mental and moral life by harbouring evil thoughts and desires for them. Soul is potentially infinite knowledge and infinite good, theoretical and practical; and anything done to thwart the progress of the soul in that line is the violation of the law of universal love. This respect for the life of others must be ingrained in our very being. Mere repetition of the word Love cannot be considered practical love. All our daily acts must be regulated on this principle. Limiting our necessities and sharing our possessions with others is a practical illustration of universal love. The idea in the mind must not be that we are giving something that belongs to us; but that the possessions that we have been fortunate to obtain did at one time belong to some other person and in future it may belong to some other person; and we have no right to appropriate it to our sole use.

Maithi, Prameya, Karma and *Upeksa* are the four great virtues which must stand as our guides in all departments of life. The first simply means

friendly but it has a very comprehensive idea. More oral or verbal friendship is sometimes worse than enmity. To be actually friendly with all living beings means that we should at all times think as to the best mode in which we can advance the real interest of all living beings. A constant thought for the good of others not only makes our own mind pure and elevated but the very vibrations of kindly and benevolent thoughts influence the good of those whom they reach. And rarely force in the universe is created which does not in a measure affect others. The good of humanity and of the universe depends therefore on individual thoughts and acts.

The second virtue that I mentioned is *pramod*, which means gladness at the prosperity of others. So long as we have not recognized the soul, we live on the emotional and passional plane. And so long as we live a life of inharmony, we fatten ourselves on the belongings of others, and competition and jealousy will be the natural outcome. And there will be a constant desire to live at the sacrifice of other beings. This system of life creates inharmony in the universe, and every act done by us, or thought harboured by us is sure to rebound on us with equal force. Such a life can never lead us to the ultimate goal or harmony and happiness. Therefore whenever we hear of the prosperity of others, the thought in the mind must be that of genuine sincere gladness and in no way of jealousy.

The third virtue is *Karunā* which means compassion for the sufferings of others. In the path of evolution from the lowest condition to the present condition we have been sufficiently of the material and animal nature; in our greed and passion we have hardened our hearts sufficiently; now it is time to soften our hearts. And how can we do it unless by sympathising with our fellow-beings and doing for their good as much as lies in our power. This virtue restores the equilibrium that he has been disturbed by the greed and passion of man.

The fourth virtue is that of overlooking and forgiving the faults of others. From the absolute standpoint we all human beings are imperfect; when a person commits a fault we resent the act and consider the person to be in the lowest state. But in our egotism we forget that oftentimes we are good for some selfish motive. And what do we really accomplish by finding fault with other people. We simply send forth a set of vibrations which spread the knowledge of those faults broadcast and in this way help the propagation of vice. The best way to deal with such cases is to forget and forgive those faults and try to bring such persons to a higher level.

These are the general rules which are to be practised every day.

Now I shall say something in relation to a few special acts which we ought to do every day. I will presently

the lot in the order in which we actually do them in the lot. We get up early in the morning about 5 o'clock. There is a reason for this. That time considered in relation to the sun and the constellations in the sky is favorable to bring about and continue the harmony which it is our object to accomplish. It is in fact the best time which puts us in a condition fit to accomplish our best desires. All feelings of sluggishness and drowsiness should be thrown off. If perchance it be found very difficult to shake off those feelings, the rest may be accomplished by stopping for a short time the breath both through the mouth and the nostrils. After this we must examine what *Tattva* is flowing through the nostrils. The philosophy of the *Tattvas* is indeed very deep. But in a few words, it might be said that there are five *Tattvas* and these are the subtle ethers of which all material things are the compounds. The breath of the body is made up of these five ethers. The first ether is the *Akasha*; its vibrations are in the form of rising and falling points " " " " " " " " " " by the soul. Such a substance which cannot be seen, heard, tasted, smelled or touched, is a substance which need not occupy space, and need not have any tangibility, but it may exist, although it may not have any form, and that substance does not require any trace, is intangible and cannot be seen. Sight is an impression made on the nerves of the eyes by vibrations sent forth from the object perceived, and this impression

which we call sight, if there are no vibrations coming out of the object, is of course not produced; but if this substance influences us in certain ways, the implication is that there is something moving or producing vibrations, and these cannot exist unless there is some material substance which is vibrating. The very fact that something is moving in some way and influences us in some peculiar way implies that there is something material about this. If there are no vibrations the substance is not material. It need not exist in a form which will give us the impression of any colour, smell, etc. There is nothing which can partake both of the attributes of soul and of matter; the attributes of matter are directly contrary to those of the soul. While one has its life in the other it does not become the other. How can that soul live in matter when its attributes are of a different nature? By our own experience we know that we are obliged to live in surroundings which are not congenial to us, which are not of our own nature. People feel that they are not related to their surroundings; there must be some reason for their being obliged to live in those surroundings, but there must be a reason in the intelligence itself; it can not be in the material substance. We know that this is a fact, because intelligence cannot proceed from anything which is purely material. No material substance has given any evidence of having possessed intelligence: it might have done so when there was life in it, as we are quite sure, influenced by material

things ; but it does not arise from material things ; let a person of sound intelligence take a large dose of some intoxicating drink and the intelligence will not reach at all. Why should this material thing influence the immaterial the soul ? The soul thinks that the body is itself and therefore anything which is done to the material self is supposed by the real self to be done to itself. That is where the Christian scientists and the Jain philosophy will agree ; that if the soul thinks that the body is its real self anything done to the body will be considered by the soul to be done to the soul, and therefore what happens to the body will be felt by the soul ; but if the soul for a moment thinks that the body is not the self, but altogether different and a stranger to the soul, for that reason no feeling of pain will exist ; our attention is taken away in some other direction and we do not know what is passing before us. This shows that the self is something higher than the body. Still under ordinary circumstances the soul is influenced by the body, and therefore we are to study the laws of the body and soul so as to rise above these little things and proceed on our path to salvation or liberation, which is the real aspiration of the soul. There is power of matter itself, but that power is lower than the power of the soul. If there was no power at all in the body or in matter the soul would never be influenced by it, for mere non-existence will never influence anything ; but because there is such a thing as matter,

when the soul thinks that there is power of the body and the power of matter, these powers will influence it. Bodily power as we see it is on account of the presence of the soul. There is a power in matter, as cohesion, etc., and this will work although the soul does not think anything about it. If the moon revolves around the earth there are some forces inherent in the earth and moon. What I mean to say is that the influence of these material powers on the soul powers depends on the soul's readiness or willingness to submit to these powers. If the soul takes the view that it will not be influenced by anything it cannot be so influenced. This being the soul's nature, what is its origin? Everything can be looked upon from two standpoints, the substance and the manifestation. If the state of the soul itself is to be taken into consideration, that state has its beginning and its end. The state of the soul as living in the human body had a beginning and will have an end at death, but it is a beginning and end of the state, not of the thing itself. The soul taken as a substance is eternal; taken as a state, every state has its beginning and end. So this beginning of a state implies that before this beginning there was another state of the soul. Nothing can exist unless it exists in some state. The state may not be permanent, but the thing must have a state at all times. If therefore the present state of the soul had a beginning it had another state before the beginning of this state, and after the end of this state it will

have another state. So the further state is something that comes out of or is the result of the present state. As the future is to the present so is the present to the past. The present is only the feature of the past. What is true with regard to the future state, is true with regard to the past and present states. The acts of the past have determined our present state, and if this is true, the acts of the present state must determine the future state. This brings us to the doctrines of rebirth, transmigration of souls, metempsychosis, reincarnation, etc., as they are variously known. First is the incarnation, which means literally becoming flesh, and really speaking that which is matter is always matter, and that which is spirit is always spirit or soul. The spirit does not become flesh. If reincarnation means to be come flesh there can be no reincarnation, but if it means simply the life in flesh for a short time, then there is reincarnation. Reincarnation means also to be born in some state again and again. Metempsychosis means in the Greek only change; that the animal itself, body and soul, everything together, is changed into the human being, and the human being, body and soul, is changed into some other being, and so on. That is the idea of metempsychosis. Transmigration of souls is, especially in the idea of the Christians, the idea of the human soul, going into the animal body, as if this were a necessity. But that is not the real idea, the real idea is simply going from one place to another or from one body to

another, but not necessarily going from the human body to the animal body, but simply travelling. It implies the idea of form, Nothing can travel unless it has form and occupies space and is material; so in our philosophy we reject all these terms, as that is the idea connected with these terms, and use the idea of rebirth; that is, the soul is born in some other body, and birth does not imply the same conditions applying to the human birth. There are certain conditions in which human beings are born; the seed itself takes several months to germinate and then there is birth. This may be due to certain acts or forces which are generated by human beings. These are in a condition to be observed by beings whose forces will take them to some other planet, and we say that there is another condition of birth there. There is no necessity for gestation and fecundation. The *Karmic* body has in itself many powers, and has a force to take to itself another body, which is in the case of the human being a gross body, but in the case of other beings a subtle body is generated, and this body is changeable so far as its form and dimensions are concerned. Therefore if the forces generated while we live any kind of life are of different kinds, then in the case of some being, it may be necessary that he should be born in the human condition, and pass through the actual conditions which must be obeyed if the human being it to be born, while if the forces generated are different in their character, he may be

born on some other planet, where birth is manifested in a different way, without any necessity of the combination of the male and the female principle. There are so many different planes of life that the mere study of the human life ought not to be made to apply to all the forms of life. We have studied only a few forms of the life of animals, human beings, etc., but that is only the part which, under the present development of our science, of our eyesight even, we are able to study. We are not able to study other forms of life, innumerable in the universe, and therefore we ought not to apply the laws thus discovered to all forms of life. Our study is introspective, because our idea is that the soul is able to know everything under the right circumstances. The knowledge acquired in these conditions is of a sounder nature and of a more correct kind because the obstacles which come in the way of science are not there. Scientists do commit mistakes and think they do not; still knowledge is derived from inferences which we draw from certain premises which may not be right, or if the premises are right the inference may be wrong. We do not mean to say that there are always mistakes in the knowledge which is acquired through sensation or through matter, but sometime it is possible, and while it may be correct knowledge in many cases, we cannot rely on that. The highest knowledge is immediate knowledge derived by the soul without the assistance of any external thing, and the knowledge

of liberated souls, and also the knowledge of human beings who are just on the point of being liberated, or have passed through the course of discipline, mental, moral and spiritual and have nearly exhausted past forces, at the same time, generating spiritual forces, and on account of discipline and spiritual evolution have become receptive. The soul sees everything when this state is arrived at; it knows everything, is fully conscious, and consciousness means first of all that it knows itself, and to know one's self means that it is something, some reality, and there can be no reality unless it can distinguish itself from other realities. Only the one universal thing could not know itself, because knowledge implies comparing one with another and if that is not done there is no individuality. We say therefore that the soul in its highest existence knows that it is perfectly separate from other things so far as experience and knowledge are concerned; so long as there is a sense of separateness there is no occasion or opportunity for the soul to rise higher because, when soul thinks that it is living a different existence for its own sake, it is considering its own self to be different from another person's, and thinks that this is its own and a part of its nature, its own being, and therefore anything done in regard to these surroundings will benefit or injure its own nature. It even thinks that its very life consists in doing good and in looking after other souls and taking active measures for carrying into effect the very plan of that soul. Then it comes

higher, and ultimately reaches the highest condition. The condition of the soul, as I have said, is the highest in which there is perfect consciousness, there is infinite knowledge and infinite bliss; we express these three ideas in Sanskrit as existence infinite, bliss infinite and knowledge infinite. That condition of the soul cannot be described by us because by us description is something which proceeds from a finite mind and when the soul becomes infinite no finite mind can fully express the condition of that infinite state. The attributes we give therefore to that condition of the soul are always not full or comprehensive. We shall always leave out many things; we have the power to express all our thoughts. How can we express, then, this state of a soul which so far as its power and knowledge are concerned is infinite. The Jains have studied the nature of the soul and of the universe from these standpoints, and have derived a beautiful principle, and so far as this is concerned there is this difference between this country and other countries and other religions, they can understand all these from these standpoints. The Bible says, Thou shalt not kill, and the Jains practise universal love so that this also means that we should not kill any beings. If we say that the Bible does not mean that we take away a part of the Bible, why should we interpret the laws of any religion from the narrowest standpoint? We should take into consideration the nature, attributes and working of all things.

We cannot derive laws which are to be applied to the whole universe simply by our observation of a part of the conscious nature of the universe. If you wish to state correctly the nature of the universe you will study the nature of all the different parts of the universe and then the laws will be applicable to all parts of it. We think that we are superior to other things because our tenants, who live on the ground floor are inferior to us, but we have no right therefore to crush those tenants, who later on will acquire the right to inhabit the second and third floors and finally the highest floor. One living on the highest plane has no right to crush those who live on the lowest plane. If one thinks that he has a right to do this, that he has no sufficient strength to live without destroying life, our philosophy says that it is still a sin to destroy life, and it remains only to choose the lowest form, the less evil. We will in business take such a kind of business as will yield the most profit and will cause us to lose the least, in which we have the less liabilities; and the highest condition will be that in which we have no liabilities and no creditors, the state in which we may live without any creditors or in a perfectly free condition. That is the liberated condition. The idea of *Karma* is very complicated. I have told you something of it in my former lectures. The one chief point is that that theory is not the theory of fatalism, not a theory in which the human being is tied down to some one, bound down by the force of something outside himself. In one sense only will there be fatalism; if we

are free to do many things, we are also not free to do other things, and we cannot be freed from the results of our acts. Some results may be manifested in a great strength; others very weakly; some may take a very long time and others a very short time; some are of such a nature that they take a long time to work out, while the influence of others may be removed by simply washing with water, and that will be the case in the matter of acts done incidentally without any settled purpose or any fixed desire. In such a case with reference to many acts we may counteract their effects by willing to do so. So the theory of *Karma* is not in any sense a theory of fatalism, but we say that all of us are not going to one goal without any desire on our part, not that we are to reach that state without any effort on our part, but that our present condition is the effect of our acts, thoughts and words in the past state. To say that all will reach the perfect state merely because some one has died that they might be saved, merely in a belief in this person, would be a theory of fatalism, because those who have lived a pure and virtuous state and have not accepted it will reach the perfected state simply for that reason and for no other. The faith in saviours is simply this, that by following out the divine principle which is in our own selves when this is fully developed we also shall become Christs, by the crucifixion of the lower nature on the altar of the higher. We also use the cross as a symbol. All living beings have to pass through or evolve from the lowest, the monadic

condition, to the highest state of existence, and cannot reach this unless they obtain possession of the three things necessary, right belief, right knowledge and right conduct. The right belief is, really speaking, not that there is no passing through forms after death, but the soul keeps progressing always in its own nature, without any backward direction at all. We have expressed this in clear language without any parables or metaphors, but when we preach these truths to the ignorant masses some story or picture might be necessary for them, and after that the explanation of the real meaning, as we have an allegory in the Pilgrim's Progress. It is just like reaching the Celestial City in that book, but we must all understand that these things are parables. Others may need music to assist their religion, but when we understand the esoteric meaning which underlies all religions there will be no quarrelling and no need of names or of forms, and this is really the object of all religions.

The Science of Breathing.

THIS science can be studied from two standpoints, the physical and the spiritual. Without studying it from the physical standpoint we can never study it from the spiritual. We must first know the conditions from the physical standpoint, what the construction of the system is and what it is for, and then we shall be able to understand why we ought to breathe in one way and not in another. We know that the lungs are the organs of breathing, and that the oxygen in the air passes into the blood. The respiratory organs are placed in the cavity called the thorax. The upper part is conical, and the lower part is broader; and the whole apparatus is covered over by ribs and muscles, and so on. This being the construction of the respiratory organs, when the air comes in, it first of all comes to the lungs, and all the cells in the lungs are saturated with the oxygen of the air. It then goes to the blood, which is set in circulation, and the oxygen is taken up in combination and passes through all the parts of the body, when it is changed to carbonic acid and passes out of the body. In the light of all these things we want to study the different ways of breathing and decide which is the best. Ordinarily breathing is divided into two classes, abdominal and

chest breathing. People who do not understand the science of breathing might think that sometimes we breathe with the chest and sometimes with the abdomen, but this of course is not the case; it is always the lungs which perform the function of breathing. The real difference is this: when we breathe the chest breathing, we expand the sides of the chest instead of the top or bottom part, and expand the ribs only, and this is called the lung or chest breathing, but when the upper and lower parts are more expanded than the sides the diaphragm is set in motion and the action is also transmitted to the abdomen, and this is called the abdominal breathing. We are to see whether we have breathed in such a way as to expand all sides of this cavity, or in the upper and lower direction, or at the sides. The ribs are different in their action; the middle rib has more stiffness and requires more force to expand it, and when a person breathes only so as to expand the sides he must expend more force. Another difficulty is that when a proper amount of oxygen is not admitted into the system the blood remains impure, and the functions of the other organs cannot be carried on satisfactorily as they should be, but when we breathe abdominally a sufficient amount of oxygen cannot be admitted into the system, and the same is true of the chest breathing. The best system would be that which permits the cavity to be expanded in all directions, and in which all parts of the machinery receive

movement is much as possible. We may call this the thing, because the whole cavity is then filled with air, and we receive the largest possible amount of oxygen. We now understand why physically this kind of breathing is important to the system. We have also to take into consideration the other side of the science, that is the spiritual science. There are other elements of air which are present in the atmosphere which give us more power and vitality and life-giving qualities. While oxygen may assist in purifying the blood there is another life-giving power present in nature, and in order to utilize this power there are other rules which must be observed. The spiritual construction of the human body should be understood. We know that there are so many different ethers in the human body, and that when they are compounded together in the right proportion the human organism is in a perfect condition. All of these are present in some proportion at least, in every human body, and when there is any deficiency in any of these the equilibrium is destroyed, and must be restored by breathing in those ethers or by supplying them in some way. Therefore we have first to know what ethers predominate in us, and whether we are positive, or negative, and we must know in what parts these ethers are predominant. They are all present in all parts of the body, but each has its spiritual locality. When we know the positive or negative condition of the body and the condition of

these ethers, we can regulate the breathing in accordance with this knowledge. The condition, whether positive or negative, can be ascertained by the way in which the breath comes from the nostrils. If it comes with more force from the right nostril we are positive; if from the left, we are negative, and we can change these conditions either by the will or by changing the position of the body, that is by throwing the body on one side or on the other. Therefore while we physically require the presence of oxygen in the body we also require the presence of these ethers and must understand their laws. First of all, the system of breathing that is advocated by the Hindus is the full or deep breathing, and in this also the breathing must be rhythmical. The inspiration and expiration should be regulated at certain times every day in such a way as to breathe out and breathe in during a certain number of seconds. This exercise should be carried on for five or ten minutes at first and afterwards the time may be increased gradually till it reaches half an hour, but never longer than that for ordinary persons, because it may be exhausting to the system. We should breathe in for a certain length of time, and then the breathe should be retained for half that time, for instance if the breathing in is for four seconds, the breath should be retained for two seconds, and then the breathing out should occupy four seconds, or the same time as the breathing in. There are certain positions in which the practice

of breathing should be taken. The position should first of all be comfortable and easy; among the Hindus the most comfortable position is sitting on the floor with the legs crossed, but as that would be irksome to those who are not accustomed to it some other position may be taken. When the breathing has been regulated in the way which I have pointed out, that is, by breathing in for a certain length of time, keeping the breath for a certain time, and breathing out for a stated time, this practice should be taken for ten minutes or more every day, and there are still other rules which are to be observed for the purpose of rising spiritually; and connected with these rules are the rules of diet, because when a person omits the rules of diet, it will be of no use for him to observe the rules of breathing. A person eating meat is not in a condition favourable to spiritual progress. The rules of diet therefore must be important. There are finer elements which are contained in the air, and which should be allowed to have their influences freely in all parts of the body, and therefore these parts should not be stiffened, as it were, by the use of injurious food. The best time for breathing in this way that I have described is the time just before breakfast, because then the physical work is not going on, and all the organs are quiet and ready to receive the life principle, and even forces subtler than that. Therefore all exercise of a religious nature should take place before breakfast. No one ought to practise these exercises

just after breakfast. With regard to still higher powers, higher than ordinary health and the working in health of all the organs of the body, there are rules of course for all the different practises and sciences of this sort, and those are practised by the *Yogis*, who have from their birth lived a life of purity and holiness and have practised the rules of diet also. Sometimes they live for a year on milk and nothing else, or on clarified butter and nothing else. When they contemplate on the different plexuses they observe these rules and the postures which they assume on these occasions are some of them very difficult. They have to retain a certain position while contemplating for an hour or two hours. There are many other rules which the *Yogis* practise which they have never given out to any one. It is not the following of these rules that is to be taken into consideration with regard to the *Yogis*, the chief thing is that they cannot do these exercises unless the body is fit for the powers which it is to obtain, and the body cannot be made fit till the injurious humors are driven out. They also observe many practises, which, as no person can follow them out in this country, with the life they live and the circumstances under which they must act, it will not be important to discuss. These will not of course be important for business people or those whose object is to make money. These different plexuses in the body are many, of course, but six of them are the most important. Two of them are situated below the

navel, one in the heart, etc. Others are predominant in different parts of the system. While taking into consideration the different plexuses we have to take into consideration the ethers that are peculiar to them, and in contemplation these ethers are evolved from them. Even the Yogis do not expect to see their powers manifested in a short time. Their object is never the manifestation of these powers. So long as a person cares only for the manifestation of these powers they do not come. With regard to food, I do not wish to say anything more; only this is sufficient; the purest food, and only vegetables, and only that which increases spirituality and not activity or grossness, should be used; for there are three qualities in food, as in matter. Passivity is the same as purity; grossness is indolence or slothfulness or darkness, so only that food is to be taken in which the first quality is predominant, as in wheat, for example, and rice, and milk. Cheese, meat and eggs belong to the third class and for this reason they are to be avoided altogether. Many persons writing works on food have divided the food into different elements and in that way regulate the food which should be eaten, but they do not take into consideration the fact that food is not merely physical in its effects, but that it has an effect on the moral and spiritual nature. Only that food is to be taken by spiritually minded people which will increase the spirituality. Wheat, milk, butter and vegetables, not those which grow underground, which are mostly of the second and third

quality,—these are the food which it is best to eat, and this is, in short, the science of food; and when we understand this, when we know the different natures and effects of these, then we can study the science of breathing and can also practise, the fact being that unless we observe the rules of diet it is useless to follow the science of breathing. The rules of deep breathing, however, if followed out, will make a person physically healthy. Dress is one of the things which should be taken into consideration in this connection. I think that some evil-minded person centuries ago, must have designed that thing called the corset for the purpose of depraving the human race. Even those who have studied the laws of health still wear this, in various forms, Those who wish to observe the rules of breathing must first of all throw the corset altogether aside, and unless this is done the person ought not to practise the rules of breathing at all. That is one reason why that among ladies we find the chest and not the deep breathing. There may be peculiar reasons fashionable indeed, for adopting the dress, but people should know the evil effects of such an act. If any part of the body is compressed so much that the breath should not have any influence on that part, the effect must be only evil. Even the feet should not be incased in tight shoes. In all these things some part of the body is strengthened at the expense of the others. The advantages of the true system of breathing are many indeed. Physically one who breathes correctly becomes pure; those who

HYPNOTISM.

I wish to include in this subject mesmerism, hypnotism and Christian Science, and like means of curing disease, and at the same time the philosophy of all these different systems and their practical results and what our opinions would be from the Hindu standpoint. We know that there are several different schools, of these different sciences. Mesmerism is the oldest so far as the study of the people in Europe is concerned. It began with Mesmer, who performed certain experiments in Europe and introduced some of his methods in France, and was successful in those methods of curing, and later on, after his death his followers conducted the same experiments by the same methods, and succeeded. But the principal idea, connected with mesmerism is that a certain magnetic fluid passes from the body and impresses itself upon the aura or some other subtle part of the patient, and makes a change in his bodily condition. That is the opinion, or rather the theory, on which mesmerism is based; but hypnotism was introduced later on, and its advocates say that this condition of the patient is not due to any magnetic fluid; that it is simply the result of the suggestion or of some other physiological or nervous change. In this way the hypnotic school is

divided into two divisions, one the Nancy and the other the Paris school. The first thinks that the hypnotic condition, the sleep can be induced by mere suggestion and no change in the nervous system is necessary, no physical touch is even necessary. If the change is produced by suggestion, that is sufficient. But the other school says that suggestion is not an important factor in producing sleep; the only thing that is necessary to produce that condition is to change the nervous or physiological state of the body; if that can be done by the touch or in some other way that is sufficient. There is truth in all these schools, but they still quarrel over words. We know that headache is a disease and may be the result of many causes. There may be headache on account of dyspepsia, on account of fever, on account of some nervous derangement. The result may be the same, but the causes are different, and the result, although in name the same, may have different natures and therefore the method of cure must be different. Its nature, its cause, its influence on the human system, must all be taken into account. The idea at first of the hypnotic school was simply to cure diseases, but Mesmer reached a further result, producing a condition higher than the ordinary state, in which there was more knowledge, more perception, more powers. Such results have been also attained in the hypnotic condition. I will say first of all, that so far as mesmerism is concerned we know the theory on

doubt, and when it is passing from one body to another, the mixing of the magnetism of one person with that of another depends on the spiritual condition of both of these persons. If both are positive they cannot meet together with good result, but if one is positive and the other negative they will mix; that is why the mesmerists say that the patient should be in a passive condition, that the operator may be able to exercise his will power strongly; the patient should become passive so that the two elements may mix. It is this magnetic fluid that in some persons is of one kind and in other persons of another kind, in some giving pleasure and in others pain. The scientists give us this explanation, that this fluid is to be found in a greater or less degree in all persons, but in actual experience we know that in some it is of a pleasant nature and in others unpleasant. We Hindus can give the reason for this, because the scientists' observation proceeds from limited standpoints; they think that there is only one physical life and do not know anything about the condition of the being after what they call death; therefore they cannot find out anything about the cause of this magnetic fluid. Certainly, then, we must consider the cause of any phenomenon; there can not be any result manifested in the physical, mental, moral or spiritual universe without a cause. Even a leaf does not fall from a tree unless there is force sufficient to take it down from the tree; if that is true in the material world certainly it must be true

in the human world; and we express the nature, good or bad, of this fluid, by the theory of ethical causation, which is the same as the law of cause and effect. The same theory is called in our language the law of *Karma*. A person generates many forces in one life, by his words, acts and thoughts. Our daily food gives us some powers on the physical plane and also on other planes. On account of the food and drink we store some kind of energy; we waste away also this energy by doing useless acts, by thinking useless thoughts. At the same time we use it in better and higher things, by using it for the good of humanity. At the same time, again, we carry with us a certain amount of this energy to the next life, because it is not actually disintegrated at the time of death. It is only the physical particles of the body which are disintegrated, but the thoughts remain. The physical particles are not the only constituents of the body; there are other things; there are subtle particles and these are not all magnetic fluid, but certain portions are magnetic fluid, and that is also part of the *Karmic* body as we understand it, that we carry with us in all lives. We may call it spiritual body, astral body or subtle body; these are different names for something which is the result of our acts, thoughts, words, desires, intentions and objects and that we carry with us always. None of the forces of this *Karmic* body are of the nature of the magnetic fluid. If the objects with which these forces are gathered are of a benevo-

fact nature, if they are gained with the object of doing good to other people; when that magnetic fluid, that part at least of the *Kuric* body would be of the same nature, according to which, or in obedience to which, this fluid was generated. It will emanate from the body in this life, or even in the next life, and will reach other people and influence them for good. This can be generated by actual exercises. That is the reason why in India we have the custom of performing certain acts. These store the magnetic fluid in the body. There are persons who have no belief in any other kind of force than the physical force; they do not even believe in a future life; therefore with such persons there is no desire even to collect these forces, and they may not therefore be able to collect them. Sometimes without intention, or ignorantly they may do certain acts which have their natural result of storing this magnetism and they will carry this with them into the next life. In this way most people have more or less of this fluid. When we use it, we certainly give out something of our own individuality. The reason why people who are charged with an extra amount of this, have to exercise a strong will power to give it to another person is, that they are not spiritual enough to influence others without making an effort. But those who are on the spiritual plane influence others without efforts, because that is their very life; and that is the reason why in



All kinds of contagious diseases, because the germs are
 flying in all directions; in the same manner all persons
 do impart certain parts of their individuality to their
 clothing; and therefore if we use this, we can take
 something which has been imparted, and in that way
 be influenced either for good or evil. And not only
 this, but people are generally either in a negative
 condition or in a positive condition; one is not bad and
 the other good, but they are of opposite natures. The
 just as these clothing we are going to use may be of
 an opposite nature, and if these things mix, a feeling of
 discomfort is produced and we are made uneasy; so for
 that consideration also it is not advisable to use clothing
 worn by other people. So far as mesmerism is con-
 cerned that system in which we impart something from
 our own body to others, we must consider that we do
 impart something of ourselves and that may be of a
 questionable character. The intention is not the only
 cause of making it good or bad; there are causes
 generated in the past life. We do not know what they
 are, and on this account also this fluid may be good or
 bad; it cannot be changed now, and although out in-
 fusions may be the best in this life, on account of the
 very nature of the fluid it may injure other people. The
 best way for such persons is not to try to impart their
 magnetic fluid to other people, but only to have the
 best wishes in their minds, and to entertain a desire
 for doing good always to others; because the very
 desire will send only vibrations of goodness to others

and in that way we can do a lot of good to other people. In Christian Science, the underlying principle on which it is based is not different from the best philosophy of every nation; only it is misinterpreted, and in fact the doctrine given out is also in its present form of teaching false, according to our view. But the underlying principle is the same; there is no defect there. Christian Science would mean the science taught by Christ, and certainly he taught, that the highest entity is not matter, but spirit. He does not say that there is no matter, but in these days the advocates of Christian Science say that there is no matter, but only spirit. If there is only spirit and nothing else in the universe there is no room for anything else, and if the spirit is the purest entity, there is no reason why it should become impure; but we know as a fact that there is disease. People feel it and know it. However, the modern advocates of Christian Science do not go to that extent, and they do say that evil exists, but that it is subordinate to the soul, because the soul is the highest entity in the universe, and it ought not to be subordinated to the laws of matter. Mind is the cause of bondage or liberation; it is only that the mind thinks that it is bound down to the action of the body. The human being, according to our experience, in order to think and in order to act, has to use an organism, and there comes in the importance of the body. If the body was of no importance, there would be no necessity for practicing Christian Science or mesmerism. Health

means health of the body. If the spirit is the only thing existing, it is healthy always, and there is no cause for its being unhealthy; but there is something besides, which causes it to think that it is unhealthy; therefore this mind will make itself able to overcome all difficulties which come through matter. What the teaching ought to be is not that there is no existence of matter but that mind ought not to be affected by matter or influenced by it. There is a certain disturbance in the physical system; the cause may be mental or physical, but there is actual disturbance; but corresponding to the mental derangement, there will come out at once a physical derangement. A person who is very hungry at seven or eight o'clock in the morning receives a telegram stating that his only son has died. He will not feel any more hunger. That ought not to have any influence on the body if there is no such thing as a body, but that, we know, does take place. In the same manner, from the bodily condition, there is something coming to the mental condition. When a person eats for his breakfast many different things, some stimulating, others difficult to digest, and others even intoxicating that person will feel stupid, and if he has to write a good sermon at that time, he will not be able to do it. If a person bends down for a long time and thinks of a subject and attempts to write upon it, he will find that he

cannot get any thoughts. When a person sits at his window in a sultry climate, he is not comfortable. Why is that? From all these instances, we are quite sure that the body has something to do with the mind, and the mind with the body. The mind should be brought into the condition in which it can control matter, and that kind of teaching ought to be given to the patient. Therefore the real object of curing is not to give physical health, but to restore the soul or mind to such a condition, that it will free itself from that and forever in the future be not controlled by matter, but will control it; that it will not live simply a material life but a spiritual life. For such a person there will be no disease and no evil. That ought to be the teaching. No false teaching ought to be given to the patients, that there is no such thing as matter or evil, but the mind ought to be taught in such a way that it will not be influenced by evil which is actually there. There may be many suggestions made for this purpose. The nature of the mind and of matter ought to be explained, and the practical way of concentration ought to be taught; the method of counteracting or doing away with the results of past forces ought to be taught. We have to teach, really speaking, the moralities of life, because we have in past life generated some forces which cause pain in this life. If this force is too strong to be counteracted, it must be worked out, but if it is not too strong to be counteracted by another force opposite in nature, we ought to teach how counter-

acting forces can be put in operation, and here comes in the practical working of the law of ethical causation. If all these facts and laws are understood by the investigators and also by the Christiana scientists, then we will have even on this earth a kingdom of heaven; but if we think that we are only going to have the physical and here and all of us are going to pass into a spirit-land directly by the fiat of God or by expressing our faith in a religion there will be no necessity for practicing morality, because according to that, morality counts for nothing. The righteousness taught in that system would mean obeying the laws prescribed by God. We are creatures created by him, and there is no choice; we must go only according to the mode or plan prescribed by words dictated by him. If we go according to our reason, that does not count for anything. That idea, in the Hindu view, is a limited idea. It makes God cruel to some persons, and kind to others. If all of us are his children, why should some be happy, and others miserable? There is no explanation. Some may say that is his plan, that he is going to do us some good some way or other. That is begging the question. If we can only take it for granted that all this is given by him for a purpose, we can come to this conclusion. Those who have studied logic will understand the fallacious reasoning employed here.

In hypnotism and mesmerism there are two schools as I said. One is that which says that sleep can be

induced by suggestion; the other says that it can be induced by nervous or physiological conditions in the body. In both ways, and also by imparting the magnetic fluid, it can be induced. The suggestion is made and acted upon by the patient, and he falls into sleep. The person must be very weak indeed to obey the suggestion. There may be certain occasions where the suggestion is necessary; I have nothing to say with regard to that,—with regard to the weakness or strength of the person,—but under ordinary circumstances, for the sake of experiment and other purposes, if the suggestion is obeyed by the patient, it follows that he must be very weak, and from the very face of the patient you can see whether he will be hypnotized easily or not. The person who can actually be hypnotized are generally of a weak nature, of a weak mentality. We can see that from the face. However, it is a fact that many persons can be hypnotized, and those who cannot ordinarily be hypnotized, may be, if they are willing to be. In fact, every now and then in our daily experience we find, that we hypnotize ourselves and others to a more or less extent. When we say to a person that he looks very haggard, he will feel the influence and will look for the time being in the way in which he is influenced to look by this suggestion. When we say to a child something derogatory, something insulting, his face will look different altogether; but if we congratulate him and praise him he will look bright and happy, and his face will change in accordance

with the suggestion. So, suggestion is indeed a great and potent factor in shaping the destinies of other people, and that is the reason, why we Jains always say, that even in the mind, the purest things should be incubated, because that sort of mental activity acts as a suggestion. Therefore when you are engaged in your daily affairs, think in the purest way, so that this may influence other people for good, as we know at any rate, that suggestion is a great force.

The other school says that the suggestion is not important as a factor in producing hypnotic sleep. Two different means are employed for the purpose of producing the same result. When a person either on account of suggestion or a change in the physiological or nervous condition falls into a sleep, it cannot be the natural sleep. Under ordinary circumstances the person or the patient left to himself is not desirous of sleep, and he is not willing to go to bed. There is no desire to do that; but on account of suggestion or a change in his condition which is made by some other person, he is put to sleep. That cannot be the natural sleep, which will come only, when the different organs of the body are not able to work, when they require rest, and then the natural result is sleep. So this hypnotic sleep is different from the natural sleep. It is not different so far as the actual manifestation is concerned; we even see that it is of the same kind; but the causes of the sleep are different, and if the cause is different, the result must also be different.

In one case, there is necessity, in the other, no necessity; therefore an artificial condition is produced. The nerves are not ready to take rest; the blood is not ready. I do not mean to say that the blood is not ready to stop; it is circulating over the human body during sleep, but still there is a difference in the circulation. With regard to the other organs of the senses, they are not ready to stop their functions, but this artificial condition stops their working. If all this is done, then what will be the condition of the body? It will be like a machine which has been overworked, without giving it the necessary food in the form of coal, or of gas, or whatever is required. We all see the state which is produced in hypnotism, even at the slightest suggestion of the operator. The subject follows him, and does not know what he is doing. The strength of a human being consists in his being able to maintain his individuality, to maintain his individual character, to perform the functions of reasoning, but in hypnotism, he does not perform those functions. When a suggestion is given to him he indeed deduces a conclusion from this suggestion, but he has no reasoning power of his own, so far as the external circumstances of the world are concerned; he is not himself. Still there are higher phases in which a certain lucidity is manifested, but this we do not call the hypnotic state. It is another stage; it comes after this induced sleep. But if a person knows a thousand times as much

as usual at eight o'clock this evening, and at nine o'clock all this knowledge goes away, he is no better off. He is worse off in one respect, that his will has become the instrument of some other person. But there are other ways in which we may look at hypnotism; there are other standpoints from which hypnotism is to be judged. When the will is concerned, there may be some cases in which it may do some good; it may be used for the purpose of surgical operations or in soothing pain. In such cases, it may be successful, but there is even here some objection. Suppose that the person has given up his will; there may be certain circumstances in which it would be better that he should give up his will; if he can be cured of some disease by the employment of this power, then we may do so; but every one must be judge in the light of his own circumstances. The greatest danger in this connection, in any mode or process by which the patient becomes amenable to the power of another person, is that this power may be used for evil purposes. Cases are on record in which crimes have been committed in the hypnotic state, but it is also said, that a person will not go to the extent of committing a crime, if he would not do thus in his ordinary state. If a person is full of love, that person will not commit a murder even under the influence of hypnotic suggestion. But do hypnotists try experiments on people full of universal love? But even if those persons are of that nature, the

relinquishment of the will makes them weaker everyday, and the time may come, when they will be altogether susceptible to any suggestion made by any person. All of us have our weaknesses. We are deterred from committing certain acts, because our surroundings do not permit them, but in the hypnotic state, when these surroundings do not influence us, we are liable to go to that extreme in which there will be nothing to prevent us from committing the crime. Even in ordinary experiments we find that, if a person is made to think that another person is his creditor for \$500, the subject may dispute this, but when the suggestion is made that he should write a promissory note for the amount he will do this. Thus the suggestion might be made that the subject should commit a crime and as all persons are not of a strong moral character, that crime may be committed. In this way it becomes dangerous in the hands of immoral or designing lawyers, who might compel the witness to give a certain kind of testimony. A reply to this is given, that after the witness is examined by one lawyer the lawyer on the other side has a right of course to examine him, and thus a counter-suggestion would be given, and when two suggestions are made, they restore him to the normal condition. But after all, the result is that the testimony of that person is made altogether useless, and moreover his mental nature has been disordered by the two suggestions, and in that way he

may again follow the suggestion of the hypnotist and know that the freedom of thought or liberty of thought is the first condition of growth. The American people would not have enjoyed the happiness or rather the benefits which can be derived from a free government, unless they had these free institutions, but if they had to follow the suggestion of a king or emperor, they would not have been in the condition of freedom in which they are. If the object is the rule not by one person but by the people, certainly human reason will tell us that every one must rule himself. We must all study the law of self-government; but hypnotism is the government of one person by another. So from all these standpoints it is objectionable, just as poisons are objectionable. I do not make this statement as if hypnotism were an absolute evil, for as poisons are valuable sometimes, so also hypnotism is valuable sometimes. While it may be true, that a person will not obey a suggestion to commit a crime, because of a stronger suggestion in his own mind, due to his own character, still we know that in the case of a person not of a strong nature, as many subjects are not, the very fact of consenting to obey the will of the hypnotist shows that he wishes to follow out the suggestion, and when it is very powerful that will be followed out even to the sacrificing of self. As to magnetism in general I will say a few words. The nature of human magnetism is different from that of the magnetism emanating from physical objects,

as the latter has but one property. If water is charged with that property, it will produce but one kind of result, but human magnetism may produce any result, because it always acts according to the desire of the person who possesses it. Therefore by human magnetism, water may be charged with any quality, and this must therefore be a very important factor in life. By many of our acts and thoughts we are either storing or wasting it. How do we waste it? And how store it? That is a practical question. We waste it in physical, mental and moral acts, by doing those physical acts which stimulate the body, which take away our thoughts to matters which are of no use to us or any other person. In that way we waste our energies, or our magnetism, by thinking on dress or of matters of no importance to us or to other human beings. We spend it, too, by entertaining desires for doing good, by spending our best wishes to others, and in this way we spend it for good. We can restore it by moral acts, and desires of doing good produce in the mind a change or a force, and that force eliminates the worst parts of the mentality and becomes magnetism of a positive nature, so that it will gather only the best things. But this is only the physical method of storing magnetism. By physical austerities we can evolve that same force to as high a degree as possible, and by taking physical means we can stop the waste of the magnetism. If we think of no useless matters, if we stay in a certain posture for half an hour,

if we stop all useless acts, we stop the wasting away of the magnetic fluid. The austerities of the Hindus are not of the kind called mortification of the flesh. That is not the austerity of the Hindus; that is the practice of certain persons called *fakirs* who are no more religious representatives than the actors in a circus represent Christianity. However, even the raising of the hand for a long time would give them a certain will power, but they forget the end of evolving that will force. They do not know for what purpose they are doing this act. The force, however, evolved in this way may go with them to the next life, but because it was evolved without any desire for doing good, it will be used in a different way in another life from that which was evolved for another purpose. The motive of an act has something to do with the result. The nature of the result will depend on the motive with which the act was performed. That is why we find persons who are rich and have no desire of doing good, and some who have a great desire to do good. It is the same way with those who are poor. The nature and the same object of the act are both to be taken into consideration in fact the object and the nature of the act may be put in different positions and may produce a certain number of permutations, and in the same way there will be so many kinds of people that while riches may be the result of good *Karma*, if the act was done without any desire of doing good, the result will be different; a person without riches but with a good heart must have had a great desire for being charitable or

liberal. But that desire alone will have its result. Such a person may acquire wealth, and he will still have the desire to do good to all people. To try to judge of the result of a single act is unwise. Human actions are so complicated and there are so many forces to take in- to consideration before arriving at any result that it would be dangerous to predict what would be the re- sult of any act when taken by itself. In the law of *Karma* we must judge of an act from all standpoints.

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Occult Powers.

In order to understand the basis of all the different phenomena of nature, and therefore also the occult powers, we must first of all try to collect together certain basic principles, so as to explain these phenomena. In the first place all these different phenomena are the results of soul and matter, that is, of these powers taken together. Matter taken by itself cannot produce any power, and the soul would exercise only its own power. Occult powers are understood by the manifestation through nature on each of the three planes, of the soul's power over matter. I will explain that there are in occult astrology not only mental and emotional but also spiritual powers. The lowest powers are expressed on the physical plane. When the soul lives in the body and has not organised the powers which are latent, it gathers to itself all the particles of the gross body. Later on it begins to express other powers, as magnetism, sending out the spiritual forces of the body, and assumes a form which would keep together the gross particles of the body. Then, this magnetism may assume different shapes, creating desires, emotions and intelligence, and then may proceed further until it is developed into a power of speech and respiration, and still further in thinking.

relation of the soul and body, which relation is expressed in the form of thought, which is not to be confounded with consciousness. It is a lower stage, sensations give rise to thoughts, and after thinking in a certain way, we come to a certain conclusion, and that is knowledge. If we can arrive at a stage where without having the sensations which generally give rise to thought, we can still have those thoughts, we are on the spiritual plane, where we can express our knowledge without any trouble, effort or labour. Even on the lowest mental plane, there are many powers; the power of memory, for instance, is a power of mentally. It is not a spiritual power, because the spiritual power means the soul itself.

To know is to think without effort, and if an effort must be made to remember, it shows that there was ignorance before. But, however, to be on the plane which is truly spiritual, it is necessary that we should exercise the power of memory, and we must take active measures to strengthen it. There is no royal road for the acquirement of that result. We are beings eternal at both ends, and therefore the consciousness, the memory, and all other powers of the soul are without beginning and without end. We think that we have acquired some powers, but it is rather a matter of expelling certain darkening forces present in the system. These powers cannot be acquired in a short time, without living a holy life, which is a great force to drive away impurities; but if we have developed these

important connection, and unless it is strictly observed there is no chance of rising higher at all. Morality affects not only the high ideal but even little acts, and if we do not observe the true rules of every-day life we can never hope to rise morally or spiritually. Now we come to the moral plane and these forces act also on this plane. The result of moral acts I have described in another lecture, viz., the effect on all the different planes of charity, abstinence of greed, etc., is to act as great reservoirs from which the subtle powers will flow. Unless they are filled in this way, with magnetism and electricity generated on the moral plane, we cannot do anything. We may be able to remember some things and to form intelligent concepts on various subjects, but when it comes to actual power of the soul to live on the higher plane, it is always difficult, unless that reservoir is full and can be filled by the moral acts. On all these planes, while they are progressing, the results would become possible to us by degrees. Take for instance the physical plane and if we observe certain rules of diet, of drink, of breathing, of posture, the first result is that we feel that the body becomes lighter, and humors which are injurious indeed, begin to disappear from the body, and lightening forces begin to arise from the lowest plexus and proceed to the higher. If the body is made fit by a long course of discipline, then the lightening forces will come out, but otherwise the lightening forces themselves, will

try to bring them out, become injurious. When a person has mastered all the rules of breathing and of postures, and comes to the mental plane and begins to concentrate, then any of the ethers in the body may be made predominant and powerful, and as the negative vital force is of a five-fold nature and is located in different parts of the body, the first kind from the feet to the knees, the second between the knees and the navel, the third between the navel and the heart, the fourth between the heart and the throat, and the fifth from the throat upward, and as these ethers are more over-present in the same degree in all parts of the body, when a person understands the physical rules and observes them, and the body itself has become fit to act as a vehicle for the lightening forces, then a person can control and bring out these forces and many phenomena will come out; for instance, levitation is one of these results. There is a certain influence in the body whose character is to go rather up than down, and the most common sign of this is to be found in breathing. When this ether becomes predominant through having observed the rules of breathing, if we can control it, then the polarity of the body will be changed with regard to the earth and it will have a tendency to rise in the air. If we can understand the rules of the luminiferous ether and can control in such a way that we can stop these vibrations, then these vibrations cannot reach any person who is standing before us, and as the sense-

don of sight depends on the vibrations of the luminous ether, the body can be made to disappear and become invisible to the person standing before us. The actual disappearance of the object could be explained only from the fact that, there are persons who can change the substance of a body into something of a very ethereal nature, and can take this body through any gross substance that may be in the way; and in this way anything may be made to disappear. There are many persons in India who are able to control their feeling of hunger and thirst because there is a plexus in the throat that is the cause of this sensation, and if this plexus can be controlled by concentration, the person may remain without food or drink for many days. A gradual rising of the power dormant in the navel until it reaches the plexus between the eyebrows can make us able to see many things which we are not able to see otherwise. The real spiritual powers of the soul are not levitation or aerial navigation or any such thing. Such powers may be exercised even by jugglers, and there is a Sanskrit verse in one of the Jain books addressed to one of these. The powers of celestial beings or of many human beings are not to be seen; we see the manifestations such as aerial navigation and many other powers of the body, but it is not on account of this that we consider them to be great, but on account of the spiritual knowledge and spiritual powers. When persons delight in the mere manifestation of

He himself can then evolve many powers. This can be assisted by certain austerities. Persons who fast on certain occasions merely show force of a strong will power, because when a person does this, his physical nature is curbed by his mental and moral nature. If a person is not able to fast, he may limit himself and abstain from certain articles; he may think he will not eat any kind of fatty substance. He is then gaining in will power. Certain persons think that their mental power is very strong, and therefore they will not obey these rules. This very fact shows that their mentality is not strong. First of all the mentality acts, then the physical nature acts in accordance with that suggestion. Eating and drinking are done in response to a suggestion from the mentality. How can the spiritual powers be evolved? The laws of spirituality itself must be obeyed. The spirit or soul is connected with the body, and there are so many links existing between the different natures of the compound human being that a man cannot be spiritual unless he is perfect on the physical, mental and moral planes. It is the spiritual nature of the soul itself, however, which should always be kept in sight. No mental thought or physical act should be done without keeping this idea in view. Therefore the choice of food, the idea of taste, of dress, etc., ought to be subservient to the development of the spiritual nature; but when the idea of the body or of show, or any other lower nature comes in, we degrade ourselves in our spiritual nature and the idea of spirituality is lost. In many

them on the spiritual plane. Their life is spent only for altruistic purposes, and they do not spend a single moment on their own body, because when the mind is on the higher plane and the soul is thinking only for the good of others, then the necessity for taking care of the body does not exist. That is where the Christian science would agree with this doctrine. The fundamental idea in both is that the body should be used only for spiritual advancement, but if it is used simply for physical advancement then the nature of the soul is not fulfilled. What I have said with regard to the monks may not be fully observed by the lay people, because they have to support their families, etc., and have in many ways to live a different life. On account of all these reasons the lay people could not be on the highest plane. In ancient times when in all countries there was a system of monkhood, there were many spiritual persons; because the institutions of the community were such that people could live that kind of life, but when civilization has advanced and numerous wants are created, the spirituality is lost, because it requires all the time of the people to supply their material needs. There is greater difficulty in the way not only of ordinary people but also of spiritually inclined people. There are so many difficulties in their way that they cannot get rid of them without causing trouble to some one. It is a result of the past Karma of some people. It should be borne in mind that no occult power of the soul can be brought forth

unless the force which clogs or darkens or obscures that force is gotten rid of. The idea that we were born only a short time ago as new beings and therefore it is possible to evolve these powers all at once, is a mistake. Life is eternal, as I have said. The soul is eternal; it lives many lives, generates many forces, all sorts of forces, good, bad and indifferent, and some of them act as enemies to the nature of the soul and we must get rid of these. Then only, the soul and the system itself are free to exercise, to show and to expence the higher powers of the soul itself. The body must become a fit vehicle to receive these. The powers themselves will act in an evil way if this is not the case. Unless the machinery is pure and in good condition, no work can be done through it and if we try to do work with it some parts will be broken. All the parts must therefore be clean and free from obstacles. The human body does not exist merely on the physical plane. These powers will, when the soul is pure, become part and parcel of its nature. These powers are found among the monks and the *Yogis* of India and among the hermits. A Bengali gentleman had arrived in Bombay, as I have been informed in a recent letter from one of my friends there, and it was thought by his friends that he would die in a short time. As he was passing through the city one day, he met a person who in America would not be considered respectable, as he was clad in very poor and even dirty clothes. This poor person said to him, "What is the matter?" and

was told that the gentleman was not at all well and that it was not thought that he would live long. Then this man, who was apparently a beggar and very insignificant, said, "There is no necessity for saying that; you will be well in a short time," and he took a pinch of dirt from the ground and using it as a sort of salve, cured the disease, and the man has entirely recovered. This was told me by a gentleman who has been converted to Christianity and he said that it was true, and this testimony from a Christian, who could not certainly be predisposed to believe the story, has a great deal of weight. These powers come, not from feeling anything, not from merely breathing in a certain way or gazing at anything, but by actually living a life which is poor for a long time. You have perhaps read or heard of many other wonderful things in many different kinds of literature, and I will not detain you longer with accounts of such things.

Ocult Powers.

I do not know how to express all that I wish to say on this subject, because there are innumerable ocult powers existing in the universe requiring satisfactory explanation. The growth of a tree from a seed is an ocult phenomenon. We do not know how the tree can come out of a small seed, but we see it every day, and therefore it is not wonderful to us; but suppose a person had never seen any such thing; if he observed the growth of a plant it would appear very miraculous to him. We in our ordinary experience have not come across many wonderful phenomena, and therefore do not know how to explain them. We have not all passed through the conditions, the course of discipline, which are the cause of these phenomena, and therefore they are a surprise to us. But the one phenomenon is really as wonderful as the other. I shall explain some of them, and in order to understand them satisfactorily it is necessary that the principles be understood. The basis of all these facts, is first in the connection of the laws of matter with the laws of mentality and then with the laws of morality and of the spiritual nature. If we can understand these things we can understand any phenomena.

There are many forces in the material world, as heat, light, electricity, and magnetism, and all these have wonderful powers. We know that color has a wonderful power, and that the rays of the sun can be used for curing many diseases. We know that these rays give us health, and we know that in countries where the temperature rises to 110 degrees during the hot season there is cholera or some other epidemic and hundreds of people die. We know the wonderful properties of many drugs. While the chemists have found out only the properties of these drugs and medicines on one plane we claim that our science in ancient times has given us a key to their nature and properties in other ways. The change in polarity in matter itself will produce many wonderful things, and will change even the weight of a thing; weight means nothing but the relative attraction of the force which is exercised between the body and the earth. If that relation is changed in some way or other the mass of the body is not changed, but that relation being changed, the weight appears to us to be different, and we may call it wonderful; but it is only the result of obeying a certain law, and that law is as fixed as anything else. When we come to a higher plane, the mental plane, we come to more wonderful things; we see these things every day, and therefore think that they are not wonderful. A person becomes angry; he does many things which he would not do under ordinary circumstances. It is wonderful that a man, wise under

ordinary circumstances, does many acts which no one would expect of him, but that is the result only of his anger which has produced a change in his mentality. We know that mentality produces many wonderful results. If an ordinary person is insulted by the words of another, why, then, that person would act in a totally different way towards the person who insulted him. This is also the result of mentality. Further on on the same plane, people have beautiful thoughts on different subjects under some circumstances. A person may be thinking on a subject and not have any idea at all on that subject; while under other circumstances, physical as well as mental, he would have the most pleasant and delightful thoughts on that subject. This is also wonderful, but because these things are of daily occurrence, we do not call them miraculous. They are the result of certain laws and nothing else. On the moral plane the real occult powers are developed, and it is only on account of not including this plane that the modern scientists have not been able to solve the problem of these wonderful things. The scientists have worked on one plane or rather on two planes, the physical and the mental, and they think that morality in a person, the life of the individual, has nothing to do with the occurrence or non-occurrence of a phenomenon. They think that all the forces must come out of the physical nature. I have read the work of an American gentleman who is a well-known scientist, and he says that if a physical

object is required to be sent from one place to another, it will take a certain amount of force, which will generate heat, and if the velocity is increased, then on account of the increase of that velocity there will be a rise in the temperature of that body. That is all right so far as the physical laws are concerned, and if the physical force is used a large amount of heat would be the result. But what about a moral force? That writer says that under all conditions if a physical object is to be sent from one place to another, you cannot do it without generating heat. But this is only the force on the physical plane; but if a moral force is used you can send a thing from one place to another without generating any heat. A person using a moral force spends so much force and is a loser to that extent; but if by doing any good on the moral plane he may benefit another person, although he may be losing something, so far as the physical force is concerned, the very act adds something to his soul-nature; therefore in the loss of our lower nature we gain in the higher nature, and the gain in the higher nature sets off every loss of the lower nature, and the lower must sink deeper and deeper in order that the higher may rise. This is really the way to the occult powers; they do not depend on physical laws. It may be urged that the persons who have produced these wonderful phenomena, are not always moral. What is the reason? It is not morally itself that is able to produce these phenomena but after certain

discipline is passed through, a force is generated, and that force is the direct cause of the occult act. That force may be stored to a very large extent in the body and it may have been stored either in this life or in some other life. All the forces that are generated do not manifest their results at once; they always take some time. It depends on the nature of such a force how much time it takes to manifest the results. We need not expect the results to come out in a short time or in this life, but they will appear at some time, there is no doubt as to that, because any force cannot be destroyed unless its full result is manifested, therefore the moral force which is the cause of occult phenomena might have been generated either in this life or in some other life, and in this the cause of the occult powers of a person may lie. Why is one person able to do what another cannot? If there is no future life and no past life, if the moral forces generated in the past life do not become of any use in this life, then what is the cause of one person being able to manifest occult powers, when another cannot. Why should not all persons have the same kind of surroundings, heredity, etc.? There are so many differences, and this shows that these are only the effects of some other past life-force. Can we generate this force anew in this life, so that it may be useful to us? Impatience is one great impediment. On account of a peculiar nature which we have gained by reason of leading a peculiar life, we want to see the result manifested at

once. People say, what is the use of being moral? They are mistaken as to the object of morality; they think that the result of a moral act ought to be something tangible, something of physical good or worldly benefit, but morality should be practised for its own sake. It is the very life of the soul, and the other life is the death of the soul, there ought to be no other reason given for the practice of morality. The moral acts have their results. We could give this reason, but that ought not to be the object of any person. If these things are understood, the occult powers will come of themselves without anything more being necessary, but they will not be the object of the life of the person. They may come and go, but the moral nature of the soul ought not to change. The object is not to obtain the occult powers and manifest them, but to manifest the soul's powers in such a direction that it will not be allowed to stray and become lost. These powers are not anything that come to the soul from outside, they are not an addition to it. If the soul is immortal, then any addition to it is a change in the soul, and it is not of one kind at one time and of another kind at another time. The theory which we advance can be explained by the illustration of a piece of gold are in which there are a thousand particles of impurity and a hundred particles of gold, and we say that there are impurities there, and we therefore refine these away, and when the impurities are gone, the nature of the gold is not changed, but it

becomes more apparent. We say in the same manner that the soul is an emanation from the divine, that its nature is divinity; only on account of its worldly life of desire, which is selfish and injurious to other people, the whole compound organic being is impure, and in that sense we may say that the soul is in a fallen state, but not in the sense that it was pure at some time but has departed from its former state and is depraved. It is inherently pure, but has never lived in a perfectly pure state; it has always lived in some body. The spiritual condition is the opposite condition, and therefore, compared with this the material condition is impure and fallen. This being the idea of the nature of the soul, nothing comes to the soul; it is inherently omniscient. It only expels and drives away some of the impure particles at certain times, and when it has dispelled all these is seen actually by European travellers in India. A Frenchman who travelled in India in the eighteenth century has written of seeing there Buddhist monks living in the forest, and sleeping oftentimes in the shade of trees without any protection, and that the wild beasts did not harm them at all. Other travellers also passed through the same part of the country, these would take special care to protect themselves from the attacks of the wild animals, but these same wild beasts licked the feet of the sleeping monks and made no attempt to injure them, and mixed with them without any fear or reserve. There was no magic in it, no hypnotism, except as there may be found a

certain influence which you may call hypnotism every where; it was only the result of the practise of universal love. Where it is practised to its full extent, where the whole being is saturated with love and with nothing else, these vibrations are very powerful, and they will control the fierce nature of the wild beasts, and the wild beasts would feel the effect, the influence of these vibrations and dare not attack the person from whose body they are issuing. That is one reason why the Hindus have not advanced in manufactures of guns and cannons; they do not believe in destroying other beings by means of man-killing machines; they have submitted to foreign rule because they have not learned the art of killing men. Their life is in submitting to the fierce nature of other people, and evolving the higher nature of the soul, and sending out vibrations which instead of exciting the fierce nature of other beings would pacify them. What is the result of truthfulness? A person is truthful and speaks nothing but the truth, not only in words but in acts also. Then all his acts become fruitful; there would be no obstacle in the way of his expressing his desires, for he will not have any unjust desire at all. We find these facts mentioned in the religious history of many nations, that when certain persons said, "Let this be," it always happened, because truthfulness means the establishing of a harmonious relation with regard to their own nature and with regard to external nature. Untruthfulness means that a person's belief

and acts are not in accordance with the actual state of affairs, and there is continual conflict going on between that person's act and word, and the actual state of nature, there is constant war between himself and the rest of the world. How can the desires of such a person be expressed without some injury to himself or to other beings? And even when he does by acting in this way accomplish his desires, it takes a great time, it requires a great deal of labour and waste of energy to do so. But a person who is truthful accomplishes his desires by the mere expression of those desires. Our sacred books give many instances of this kind. The state of the celestial beings living on higher planes, on other planets, is also the result of truthfulness, of mercy, and of universal love; and as there is established one rule for the whole of nature, it does not take any time to satisfy their desires; there is no waste of energy in the case, for the purpose of satisfying desires which are just and good. The results of truthfulness and of universal love will thus become perfect, and even in our ordinary life we have by experience seen the result of this virtue. When people say that honesty is the best policy, that the voice of the people is the voice of God, they are expressing the same thing. There can be no doubt as to this. So all the moral forces have the power to evolve results very wonderful indeed. Take for instance the forces evolved by the Yogis and ascetics of India, and various phenomena to be found in this country. I have said

that there are so many planes in life and so many factors, in the symmetrical development on all the planes, that the body itself will not be a fit vehicle for the manifestation of the powers which must be expressed through it, if the discipline is not extended to all the planes. If the soul's wonderful nature is to be manifested through the mentality, the mentality must be pure; if these forces are to be manifested through the moral nature, then the moral nature also must be made perfect. If we do not make the progress on all these planes at the same time then we are not able even to express our powers through all these different carries. It is not the true soul-power which is expressed under the conditions which are to be found in this country, when we see these powers exhibited by mediums in a trance state, because they themselves are not able of their own accord to do these things; it must be some other influence, under which alone they can give certain results. Why? Because it is only one part of their nature which is fit to manifest the power; the other parts are not in accord with it, it is working only on one plane; the other planes must be separated or disconnected from that plane, and that is the reason why physically and mentally they are separated from the spiritual or astral nature, and even then, that which is given them is lost to them afterwards. Our mode is different. We say that all the planes must progress simultaneously by acting in harmony, and instead of being controlled by

The difference therefore between the western mediums and the Eastern adepts is that the Western medium is controlled by something, and the Eastern adept is the controller of something. We know that there is a similarity to a certain extent between the powers called wonderful in this country and those of India. For instance the power of psychometry is only the power of reading the history of past and present events connected with anything. And how can this be done? Is there any ground for the existence of such a power? The soul itself is consciousness, and if it is inherently perfect and omniscient, then under favourable circumstances it can exercise its full consciousness, and if the organ through which consciousness is recognised, the brain through which thought works, the moral nature of a person, is perfect, then all these things may be seen. At the same time the person is fully conscious, without being put into a trance state. The power itself is nothing connected with trance; the point to be discussed is whether there can be any such power, any understanding of the history of a thing not known to us by experience. The scientists have proved the existence of a subtle ether without which light, heat, electricity, etc., cannot be proved. Its laws cannot be fully understood; cannot be this either is not defined in a satisfactory way by

science. Its real properties are not given or explained by them, and they have not been able to tell us how it acts in relation to these phenomena. We think that this either is like a picture gallery, on which are pictures of every thought, word and act, so that it requires only a more sensitive and higher power than most people possess to perceive these things. There fore a person who is more sensitive than ordinary people, who can hear many things below or above the ordinary plane of hearing and sight will distinguish many things in the person or object which is subjected to them which cannot be perceived by us. Every- thing therefore is the result of all the past states of the thing or being, and a human being is nothing but the result of his past actions, of his past words, of his past thoughts. In the Hindu mythology this ether is described in Sanskrit as the recorder of the actions and doings of the universe. It is of a varied nature. It is mentioned in the Hindu mythological works in such a way that those who do not understand the context may understand them literally, and there- fore think that there is a person somewhere in the universe having eyes and hands, who records all that is done, but the idea in both the Christian and Hindu systems is the same. Both of them, when the true meaning is forgotten, lead to dogmatic as- sertion, but the truth is the same in both of them. This ether contains the picture, the prototype, of everything, the representation of everything as it were,

experiment; therefore the rules of the *Yogi*s are very clear to us, that these things ought not to be practised by ordinary people, who are not willing to sacrifice the things necessary for the purpose. These six plexuses are the reservoirs of many occult powers; they are situated in the line of the spinal column, and the nerves radiate in different directions from these. The plexus in the forehead is the seat of the power of sight, and through this we see many things which cannot otherwise be seen. Every person has this power but it must be brought out by the required discipline. It has been found that this light which is radiated from this plexus gives us the power of seeing the present state of a thing put in contact with it, and if the light is still stronger and comes out at the top of the head then the past history of the object can be known. This has been tried even in this country, and it is a fact, there is no doubt about that. It is only the power of knowing the history of other things. What is levitation? It is indeed an occult power. How can anything set aside the law of gravitation? Really speaking, no law is set aside when anything happens, but the law of gravitation only means that the weight of a certain object will be so many pounds under certain conditions, and when the conditions themselves are changed, or if, in a human body, the polarity is changed, either by changing the position of the atoms or evolving another force by moral acts the body, instead of being pressed down by the force of gravitation, may

rise up. Is that force of gravitation set aside? No, but another force is brought into existence, which being more powerful produces a contrary result from the law of gravitation. The law of gravitation is still true, but not fully understood by us.

While no psychometer would actually see the impressions in the ether in thought-transference, we make certain impressions on the ether, and the waves created by these go on until they reach the desired object. We must make a distinction between the ordinary power of electricity and the power of thought-transference. We cannot make electricity go in any direction except that in which the wire is set, but in the ether case we can change the direction at once at any moment that we like. There are many conditions of these occult powers; certain powers of the *Kyris* are very important. Their practices, their views, their life, would become clear to us if we understood the occult reasons. The rule is that our monks ought not to expect money. Why? There is a reason indeed for that, and it is that the earning of money requires thought and care, and therefore they ought not to use their thought for this, because they have to do so many doubtful things for the purpose of earning it. It is not the money itself but the life of money is bad so far as its meaning is understood. That is all right, but there is also an occult reason which is not understood by all educated Hindus even. Some of

them do not come in contact with the best things of their own community. We know that all metal, gold, silver, etc., is a good conductor. Suppose silver has a conductivity of 100, copper about 99.9, with gold it is 80, and with aluminium 56, and with other metals there is also conductivity to a greater or less degree. If I keep any piece of metal in contact with my body that will take away some electricity from my body, because it is a good conductor. The vitality is stored in the form of electricity, and if metal comes in contact with the person, it is likely to be passed indiscriminately from the metal to the outside world. So we say that the monks ought not to come in contact with any kind of metal. Paper money was not in existence when this rule was made, it is a creation of modern days; but people in ancient times had no idea that paper could be used for money. They had a kind of money which was not of metal but of shells, called cowrie shells, whose conductivity is given by the scientists as less than that of the different combinations of metal. The Hindus were considered superstitious for using these shells as money, but this shows that they knew the conductivity of different substances and knew what electricity was. I have read recently that a manuscript has been found concerning the nature of electricity showing that the ancients understood this. Our monks also observe many other rules, besides the moral rules I gave you in the beginning. But it has been said by one of them that in the highest condition, the

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most developed condition, it is not necessary to observe any rules at all. Such a person is on a different plane, and few of us are on that plane, so that it may be necessary for people under the ordinary conditions to observe the rules which are fitted to those conditions.

The Science of Breathing.

WE have to state the science of breathing from two standpoints one of health, another the spiritual standpoint. Generally in the world people follow all kinds of practices only for the purpose of gaining health. They do not inquire into other reasons, and therefore all rules framed out of their observation are based only on one standpoint, and that is the health standpoint. If anything is done which can produce better health they will consider that the best, even though done at the expense of the spiritual powers. But in the Hindu philosophy they have taken into consideration both health and spirituality. So far as health is concerned we must know the constitution of the human body, the physiological nature of the organs of breathing, and then alone we can deduce the best rules. So far as the spiritual nature is concerned we must understand the occult functions of the different parts of the human body. The physiologists have given us some rules for breathing, have said something about the chest and abdominal breathing, and the normal or deep breathing, but the only object that is set forth in these rules is the strengthening of the body, and what they are going to do after that they do not

tell us. If that is the only object, we might say, we do not wish to be soldiers; what is the use of the strength of the body. We say that the health of the body is indeed necessary, but not for the purpose of making the body strong, but of using it for a higher purpose, and therefore have given rules from both standpoints. You all understand the construction of the organs of respiration, that the thorax is the part in which the lungs are located, that it is in the form of a triangle and that it is separated from the stomach and lower organs by the diaphragm. When we take a long breath, we expand a certain part; in this way breathing is divided physically into two classes, the chest and abdominal breathing, some advocating the one and some the other. Really speaking the breath goes only to the chest and not to the abdomen and therefore there ought not to be any such distinction as they give us, but they do not really mean that only that the sides of the chest are expanded in what is called the chest breathing, and when the lower part of the chest is expanded, it is called abdominal breathing. When we expand the chest only, at the sides the ribs are forced out, and the middle ribs not being so flexible as the others, in unnecessary strain is given to these ribs. Still some exercise should be given to the ribs and muscles of the whole chest. In the abdominal breathing, only the top and bottom of the cavity are expanded; there is no exercise given to the sides. Equal exercise should be given to all sides. We must

expand the chest in such a way that a large volume of air can be taken in. What do we do when we have the chest breathing? We can see in this diagram the ways of breathing when the corset is worn, and of course the chest breathing is impossible to a large extent, as the sides of the body are cramped by the corset, and the thorax can be expanded only a little. But if we breathe without the corset and with the abdominal breathing, we still take in a less quantity of air than in the full or deep breathing, in which all the sides of the thorax are expanded equally. The other things to be taken into consideration are the changes which take place in the body from the throat to the abdomen. The normal breathing of men causes so much rising and so much falling of these organs, with a kind of undulating movement. In persons whose bodies are cramped by artificial means there would be greater undulations in the chest than in the abdomen. A woman without the corset breathes easily, and the movements are not sudden but slow. On account of the peculiar dress which is worn, a change is made in the form of the waist; it is made unnatural, and is shaped like a circle, and this is considered beautiful. The breathing must be in such a way that there shall be an equal motion through all the different parts of the body at the same time; when one part rises, the others should rise at the same time, and when it falls, the others should fall at the same time. The natural breathing is that in which in all the parts there is an

equal change. The chest breathing becomes natural to some women because certain parts are pressed so that they cannot move to take the abdominal breathing. So far as the health is concerned the different parts of the body must receive full exercise, and if the exercise is given to one part only at the expense of the rest there is inequality created in the body which gives rise to many diseases. The Hindu science does not stop here, however. It treats of the science from a different standpoint. It is not merely the oxygen of the atmosphere that is considered very important, although it is very important, as an element of supporting the system by oxidizing the blood, but besides this there are so many elements and ethers in the air, that it is necessary that we should understand the nature of all these and their properties and their action on the body. We say that the whole world can be divided into several kinds of ethers, and ultimately we may reach a point where we say that all these different ethers are only forms of one, but for convenience sake we say that there are five. All of these have different properties; I have given the names of all these and their properties in previous lectures. We have to understand the influence and the results produced by these ethers on our body, because breathing is nothing but receiving a compound of all these ethers, and each has something to do with the functions of the body. The first ether is nothing, other than that ether which becomes the medium for trans-

smiling sound. If this ether be taken away from the universe there will be no sensation and no transmission of sound. Similar vibrations may be transmitted by this ether to other things in contact with it, to the grosser particles, and in that way the vibrations reach our ears and we hear. The scientists have been obliged to postulate the existence of a medium which they call ether because without it they could not prove the phenomena of light, heat, electricity and magnetism. We say that there are so many kinds of ethers all having different properties. If we give to the first the name of soniferous ether, we may give to the second the name of tangiferous ether. If this ether should be taken away from the universe there would be no sensation of touch at all. The third ether is the soniferous ether, having the property of transmitting light and becoming the medium of vision. The fourth ether gives rise to or rather becomes the medium for the transmission of those peculiar vibrations which give rise to the sensation of taste. The fifth, in the same way, gives rise to the sensation of smell. All these are present in the air and in every thing, but the proportion is different in different persons and also in the same person at different ages. The difference between all these different organisms in the universe is due to the proportion of these ethers. One may be predominant over the others, but still all of them are present and all have their

special properties. The luminiferous ether, although it has the property of transmitting light and heat, electricity and magnetism, has another property, the property of expanding. The ether whose chief property is that of giving us the sensation of touch has also the quality of motion, and motion is due to the presence of this ether. The ether which gives us the sensation of taste has the property of causing contraction. The last ether, that which we have called the odoriferous ether, has the property of cohesion, the property by virtue of which the particles in a body keep together. It is this ether which gives stability. It may be asked, what has this ether or any other ether to do with breathing? If cohesion or stability is desired in the body we can be supplied with this ether, and so with the qualities which the other ethers will supply. In this way the whole science of therapeutics can be based on the science of ethers. How can we know what ether is predominant? We have different ways, and those who have attended my former classes will remember how this is done. One way is by the form of vibrations, for each has its peculiar form. The first has the appearance of minute dots rising and falling, as will be seen by breathing on the surface of a mirror; the second gives rise to the form of a circle; the third to a triangle, the fourth to semicircular forms and the fifth to rectangular vibrations. In this way we can distinguish one from another. There is another way

in which we can find which ether is predominant, for and that is by the color which is predominant, for each has a different color, the first having no color, or simply darkness, the second blue, the third red, the fourth white and the fifth yellow; and if we close our ears, eyes, nose and mouth, in a room where there is no light, we shall see some kind of color or combination of colors, and in this way we may know which color is predominant in us. There may of course be two or three predominant over the others. While there are these different modes of discovering the predominant ethers, there are people, who have reached an advanced stage, who can see the colors of the predominant ethers without passing through all these preparations, and can therefore divine the characters of ethers. These ethers have physical properties and mental properties. While they produce cohesion or contraction, etc., they have a corresponding influence on the mental plane. That which produces cohesion in the physical plane, produces stability on the mental plane; that which produces expansion on the physical plane, produces fervor and ardor on the mental plane, and so with the other ethers. This theory of ethers corresponds to the theory of science and corresponds with the science of the ancient nations. The Hindus believe in breathing in and breathing out of Brahma, and the Brahmans say that the rising and falling of the soul life is nothing less than the rising and falling of Brahma. We differ from

them, and say that breathing in and breathing out imply the state of vibrations only, which implies something that has vibrations, and vibrations can only be produced in material substance; therefore this breathing in and out has only to do with matter and the material universe, and so far as this is concerned, the theory is all right; but the soul can produce vibrations but itself does not vibrate; so that when we see physical objects and see vibrations it is not the consciousness that is vibrating but the physical part, and this is on account of the spiritual nature. In vegetables and animals, and in human life also, we pass through different stages of growth, which are expressed in these vibrations. The Hindu science explains from this standpoint the growth of the body from the smallest germ to the fully developed organism, and says that in the beginning, before the birth of the human being, the centers are being formed; the first is brain, the second is heart, and these two centers are the original centers from which the powers are propagated to all other parts of the body, and in this way other centers are formed also, which we call in our philosophy the *chakras*. When the brain center is formed, and the heart center is formed, the nerves proceed from the brain center and fan out over the whole human body; when the heart center is formed the blood vessels spread all over the body. These two centers have two poles each in all the one positive and the other negative, as in all centers

there are two sides, positive and negative. When the right side is stronger than the positive element is strong, and *vice versa*. The process through which this is done is, first of all, the progress of the life-current. When it starts from the brain and goes to the right side of the body, that is, to the right lung, then to the heart, then to the left side and then to the brain, it goes in such a direction that the breath will naturally come out of the right nostril with greater force, and when the life-current goes in the opposite direction the breath will come with greater force from the left nostril. We shall find by actual experiment in our own body that it is very seldom that we breathe through both nostrils with equal force. In this case the breath, or life-current, would be located in the middle channel, which is the vehicle of many occult forces. Our rules also say that this positive side of the body has a peculiar meaning, and that the negative side has also a peculiar meaning. The physiological condition of the body is fit for a certain kind of acts. If we do the positive kind of acts in that condition in which the body is in a negative state, the result would be a failure and the act would be disagreeable and inharmonious. The body, when in a negative condition, is fit for acts which require a passive condition. These two forces, while they are part of the same entity, have each of them a different aspect. Both of them are only different sides of the same force; one may be very active, another very passive, but still

passivity is not to be understood in the sense of rest altogether, of stopping the functions; it means only the condition in which certain acts requiring passivity ought to be performed, and actively the condition in which certain other acts ought to be performed. These laws we have the science of breathing. There are certain acts which ought to be performed only when we are in a passive condition, because they require activity, an aident and fervent condition of the body, and if we are altogether in a different condition there will be a conflict between the object of the act and the condition of the body and therefore the result would be failure so far as the act is concerned, or at least, not the success which we wisard. But if we perform the act, when in the right condition, the chances will be in our favor. Sometimes when we are sitting still we feel that we wish to go to some other place; somehow or other an impression comes to us that we ought to go elsewhere; but if we examine the body by means of the breath we shall see that we are in a positive condition. Sometimes our duty tells us that we ought to go somewhere, but we do not wish to go. What is the reason? It is that we are in a negative condition. Then, however, can be changed. People who have never heard or read of these things, who have acted only on one principle, that of getting as much happiness as possible, find it difficult to have as much happiness as possible, and have to

idea of these things. It is just like a being come out of the sea and having only the sense of touch, in suddenly endowed with taste, sight, smell and hearing, it would be astonished at the things it saw and would not believe its own senses. We think that we are going to get everything through the powers which we know that we actually possess at the present time, and that we cannot do anything outside this; but when we study human nature from the occult standpoint there are many wonderful things. From the standpoint of the modern scientists all the powers of the body can be developed by developing the body physically. They do not know that there are forces higher than the physical or mental, that moral acts evolve wonderful powers, and that these forces are greater, higher and more important than the physical forces. A great scientist writes in his work on the physical sciences, that if a physical object is to be transmitted from one place to another by some unknown power it must generate a certain amount of heat, which would destroy it in the transit if the motion were swift enough; but a corresponding force in the moral plane may not generate heat at all. We can do the same thing by moral force which we can do on the physical plane only by spending a large amount of heat. We say that the result gained from the study of moral forces is altogether different from the result derived from the study of physical forces. We use them for bringing out the spiritual nature, and practise

the science of breathing, concentration, postures, and similar sciences for this purpose. Breathing in the right way does not directly bring out the moral forces and nothing that is physical can do this, but if the moral force is to be used, a corresponding process ought to be made in the physical and mental planes, and then we can use all these forces without causing any inharmonious vibrations in the different parts of the human nature, physical, mental and moral. After evolving the moral force, the results are manifested through the vehicle more or less material. It may be either of subtle, but is nevertheless material, because either is still matter and is in no sense spiritual, nor is it in any sense the soul itself. The vehicle is employed by the subtle forces or the physical nature, which must be fit to manifest these forces, and if we do not make them fit for such use the forces become distorted. I may be very desirous to have the purest water from some part of the country, any way far a lake and I allow the pipe to be rusty the water will also be bad and injurious in character. If I want pure water I must have a clean pipe, and in the same manner it must have moral force to be manifested I must have a pure and brain centers which are the point of contact of the vehicle. There are so many nervous centers, but we want moral force to be manifested I must have a pure and injurious in character. If I want pure water I must have a clean pipe, and in the same manner it must have moral force to be manifested I must have a pure and brain centers which are the point of contact of the vehicle. There are so many nervous centers, but we want moral force to be manifested I must have a pure and

crically in this way, because when the parts cannot move in a natural way there is an obstacle, any physiological breathing would interfere with digestion, therefore it should be practised early in the morning and never just after a meal. The rule of the *Yogis* is that they breathe in this way four times a day, morning, noon, six p. m. and midnight. They do not sleep so much as many other people do, and their quantity of food is also limited. The rules have something to do with the different plexuses and centers of the occult powers. The spinal column is a great repository of many powers. There are at least six centers there; the plexuses located there are prostatic, epigastric, cardiac, sacral, laryngeal, and cavernous. One is on the back of the spinal column, the others near the navel, heart, throat, and in the forehead between the eyes; and there are also others all over the body. The five ethers also have different locations, in which they are predominant, although they are, as I have said, all over the body, and these I have explained to you in former lectures. The system of therapeutics which is used by the *Yogis* is based on this fact. If we wish to make the ether predominant in a certain part where there is a deficiency, it is simply necessary to concentrate on that part, because to concentrate means to send out the force to that part, which means stimulating the ether which is there and making it stronger. So we can in our thoughts control these ethers; we may know

from the light which can be seen in the way I have described, or by the vibrations, which either is predominant and in which we are deficient, and can by concentration make that ether predominant. The two centres of the body, the heart and the brain, send out many other powers; the upper part is the brain center, which gives rise to the intellectual powers; the lower center is the heart center, and gives rise to the emotional forces. Both of them are positive and negative in their nature, according to the will or the position of the person. We can change this condition by simply changing from one side to the other; if we are lying on the left side and continue so for ten or fifteen minutes the force of the life current will go in the opposite direction and the polarity will be changed. All the rules of breathing ought not to be practised until the vehicles of the subtle forces in the body are operative because if they are so practised, these very powers and forces act as poisons and will kill the person. Persons even in India do not prescribe these rules, moral and physical, to those who do not know how to concentrate, who simply observe one rule, that of breathing, without purifying the nerve and blood centers, etc. These things become dangerous to such persons, and they attract diseases which have never been cured. For such people the Latin maxim ought to be applied which said, "Investigate, but do not experiment." When this kind of breathing is practised for a long time, we see the results in the body, and in the last stage pre-

position is the result; later on the digestion becomes stronger and later on we feel that certain forces are evolved coming from the navel and proceeding upward to the brain and reaching the top part of the brain where a certain sound is heard and a power is evolved which enables the person to see many things which cannot be seen by ordinary vision. This power cannot be obtained in any cheap way; it is not like a microscope or a telescope; this power depends on our own life, on our own conduct. The very thoughts which we harbor will have something to do with the evolution of these powers. What are thoughts but vibrations? They must be vibrations to give rise to vibrations. We say that vibrations and thought, however, are concurrent and not identical. Even when the vibrations do not come out from us they produce a peculiar change in the functions of the different organs by the motion of the different subtle ethers of the body, and a corresponding change is made in the mental condition, in the whole condition of the system; and as we all depend for our mentality on the physical nature and for our morality on the physical and mental nature, the fact of this thought will be felt by the whole being, and unless, therefore, we observe these rules on the three planes, we should never expect to possess the powers possessed by the *Yogi* of India. To what extent the phenomena of Spiritualism in America correspond to the *Malakmas* and others in India, I cannot say, for I am no authority

on *Atmanas* because I have never been in the place where they claim to live; but in India there are many persons who live among the people who have wonderful occult powers, but they have nothing to do with the so-called occult powers of the mediums or of the spiritualists. The phenomenon of spiritualism in this country imply a certain condition, passive, without any force on the part of the medium. A passive, negative condition is the first condition, then, the individual being lost or merged in something else, the nature of which we do not know. A certain result is produced in this way. With us the case is different; there is no comparison between the phenomena of mediums here and the medium does not know anything of what is going on; the mediums have to be passive because nothing can come to them otherwise. They speak in an inspirational state, a state where speech comes to them without any effort on their part, and therefore do these things. If by having the right kind of idea, by passing through the right kind of discipline, I can that power, it is my thing as a person. In the way in which these powers are exercised is that of the person who exercises them. It is not a matter of concessions, positive matter he is not concerned by anything but himself, retaining his own nature and doing all the time what he is, what he is doing, and all other things are going on around him. (The end of the chapter)

difference between the Western medium and the Eastern adept, that the western medium is controlled, the other the controller. There are certain states in which we see more than we see under other conditions. However, taken as a whole, this difference is to be found always. I met a medium in one of the largest cities in this country, and I was invited by her to come a "séance. She claimed to be controlled by a Hindu spirit, and the name given was a Hindu name, and when she began to say something to me she uttered some words in an unknown tongue, two of which were familiar to me; but they were not of the Hindu but of the Mohammedan tongue, of which no Hindu person, spirit or divinity would ever make use; these words are peculiar to the Mohammedans. The medium might have read these words somewhere as coming from India, and concluded that they were Hindu words. That solved the whole matter to me in her case.

The first need is to understand the real object of life which is not simply to multiply the wants and to create unnecessary cravings and necessities, but to eliminate them. The idea of the civilization here is to multiply the wants and cravings of the material life and to use all means for questionable ends. What are we going to do for consideration; here a meeting of spiritualists and their dupes to receive their so called communications from the unseen world.

to do, after all? We say that material progress is to be used only as a help to the spiritual progress. The first thing to understand is the real object of life, and then to follow out that object. The powers of levitation, etc., are powers of the juggler in comparison with the real spiritual powers.

Magnetism and other forces relating to it.

MAGNETISM is a force to be found everywhere, but the mistake that people commit with regard to this force as connected with the spiritual state is in confounding it with spiritual force. It is not the same. The Hindus divide the properties of matter into three classes, the first passivity and purity, the second activity, the third grossness. While all these properties exist on the physical plane, all of them operate on the mental and physical planes also. When all act on the physical plane, the third property, grossness, takes the form of slothfulness and ignorance, and the person is altogether on the lowest plane of physical existence. On the mental plane the same property is darkness or ignorance, and on the emotional and psychic planes it is the state of being mastered by the passions. Thus the same property on the higher plane becomes active in mind, emotions, likes and dislikes, etc.

The second quality, on the physical plane, is heat, electricity, magnetism and other forces, purity of the body, and the white color; and all other conditions of

matter in which it is supposed to be in a state of purity. On the mental plane it becomes intelligent. Magnetism is not the same as the spiritual nature. One great mistake which people who study or practise Christian science make is in considering that these magnetic powers of the soul are the same as the spiritual nature. When a person has attained the spiritual nature he does not care to exercise powers of magnetism because it implies that he has not spiritual force in himself to get without any special effort. That is the on the spiritual plane would influence people without the making of any conscious effort through such forces. It is not that we have practical use of them, for this only we can do. All these forces act on the three planes, on the physical or lowest plane we have magnetic magnetism, heat, electricity. On the emotional plane we feel it, and in a way. When the soul is on the mental plane it is no such thing as emotion, for it is not a certain kind of emotion it shows that he does not know the result of certain causes. If he had perfect knowledge of these he would know the result of the causes were not present. The emotion shows that he was in a state of ignorance. It also shows that he is risen out of the material plane to a higher plane, which is still higher than the physical plane. Functions which were in the physical plane, directed from the senses. In most cases the soul is directed on the mental plane, and on all these planes we say

that the soul has a connection with matter. Western scientists have divided matter into three states, solid, liquid and gaseous, and after many centuries of experience have postulated a certain kind of ether; but they do not yet think there can be existence of matter on more than one plane; but we think it acts on innumerable planes. They say that all these different planes are in fact planes of one and the same thing, and that matter in the most refined state is the same thing as spirit. Spirit has no tangibility nor form. Vibrations affect our visual powers and we call it sight or color. As these vibrations do not exist in spiritual form, no person can see spirit, because it is supersensuous substance which cannot be seen, heard, tasted, smelled or touched. It is to be known only by consciousness and by no other way at all. Magnetism is a state of matter. The plane higher than all the three planes I have mentioned is called by some the astral and by some the spiritual plane, but that would imply that spirit is a state of matter. There are some philosophers who say that after death all living beings pass into a spiritual state and passing through the process of evolution slowly by degrees they finally reach the divine states; but after all, the spiritual body will be the highest state of existence. We totally differ from all the philosophies of the world in this respect and say that this conscious entity has nothing to do with any state of matter.

Psychic powers are called magnetic, but this is not the same as the magnetism which affects material things. When metals or ordinary substances, for instance, are charged with electricity or with magnetism one result will be produced on one body, but if human magnetism is imparted to any person our desires will influence the person and will charge him with our will power, with our desires, our emotions, and the change produced in that person is just according to our desire. All the philosophy of mental power, mind-cure, etc., depends on a correct understanding of the powers existing in every human being. How are the powers to be used? For making money? For doing good to other people? I have found that the living in this country for more than a year that the object of life to human beings is to make money. When a new idea is introduced the question is, "Will it pay?" "Will it pay?" and if it will not pay it is considered of no use. People will not do things to accommodate a friend if they are likely to lose money by it. Now, if this human magnetism is evolved at the cost of our best impulses and endeavours, if it is used for the purpose of making money it is profitable. But, it is said, a person cannot live on that. Certainly, one is free to use these forces in any way he pleases but if he uses them for the purpose of making money, he ought not to claim that he uses them for benevolent purposes. These powers can be used for the

purpose of curing diseases. No person can with justice have any doubt as to this matter, but whether it is advisable to use these powers or not is a different matter. The ordinary objection is that no person has a right to interfere with the *Karma* of another person. But can he do so? If he can, he is the same person as the Christians call God, for only God could interfere to regulate the facts or the laws of the universe. The laws of nature, which are fixed, regulate nature. No person can change the law of *Karma*. It is arranged by a fixed law which no power in the universe can change. If this is so the objection is not valid at all, but the Theosophists say that a practitioner changes the state of the patient and *Karma* is not allowed to operate freely, and therefore will come into the persons life in some other existence, physical, mental or spiritual. Therefore the cure causes harm, according to their view. Is there any truth in this? There are, in the first place, physical cures by practical treatment through medicines, etc., and by the desire of another person. The cause of disease is primarily some force generated in the life of the patient. If that force is not weakened there can be no cure! you may give medicine, use mental healing, etc., but until the *Karma* is ready to be exhausted the cure will not operate. That there shall be a physical effect in the form of physical good, the cause must be in the life of the patient, not in the life of another person. How can any good come to me personally

unless there is a cause generated by me? The *Karma* may not be dissolved in that case, but may be weakened. That objection, really speaking, falls to the ground. There are other objections to the Christian science; one is that the knowledge of the cause of disease is not the correct knowledge as taught by this school. The knowledge which is given to them is that there is no such thing as disease. It does not exist. Those who understand the doctrine will never say this is the truth. They only want to divert the mind of the patient from the seat of disease, they say. Disease does exist, but it is the concentration of the attention on the seat of disease which gives us consciousness of pain. Mere diversion, however, will not remove the pain, only remove the consciousness of pain. If there were no disease the mind would not be led to feel the pain. If all is a part of the universal and omnipotent mind we should feel no pain. If we do not remove the cause of disease the disease will never be removed. There are primary, secondary and circumstantial causes. When the soul works on the physical plane it must make use of physical means, and requires many helps. With allopathic or homoeopathic or any other treatment based on science, the effects will be good to a certain extent, but if the *Karma* is not ready to be dissolved no kind of treatment will do any good. If the patient himself is willing to be cured, all these causes will act together and the effect will be a cure of the disease. The objection in the first place of interfering

with the *Kuruz*, is not valid according to our view. The second is that the theory of disease is not correct. If the only reason for this false view is to divert the patient's mind from the seat of disease, the false impression given to him in this way will injure his soul, and he loses in the end. You must explain to him the real meaning of death, which would produce the right knowledge and in the same way, in the case of disease, if it is explained that on account of having appropriated the body to itself it has fallen upon disease, and if the patient sees that the soul is separate from the body he will have the true knowledge. The only objection which we would urge against the practice of Christian Science is that the patient ought not to be told that disease does not exist; he should be told that it does exist, but that the soul ought by the adoption of right life, right thought and right living, to remove the disease. The philosophy on which these schools are based is different from the philosophy of the Eastern schools. The knowledge given to them that there is no evil, no body and no matter, is imparted simply for the purpose of giving health, and that is not a logical object. They do not take into account the eternity of life. Right thinking, right living and right acting are assumed for the purpose of giving health to the body only, the very existence of which they deny. Some admit that mind can control matter. Certainly; we all agree with this, that matter is always subject to the powers of the mind.

There is another school of Christian scientists who

say that there is no such thing as matter and they impart a knowledge to the people which asserts the nature of the soul. Thus they do an injury to the soul nature by simply doing a good to the body and nature, and have instead of discarding the evil or throwing it away, the seed itself not having been removed, the disease will take its course either in that or some other plane of existence. The introduction of things exists, and nothing will do away with it. And the disease hunger for example, is not to be entirely destroyed while they live on a plane above the material plane,—that is, while living, but when they cease thinking and go to work on the physical plane they must feel hunger just as the one who lives. The best course would be to turn right around the way of nature telling the patient that the "evil" exists, but that his soul on the way to be introduced by this. We generate the force of matter by a good thought and word, and this is the way to good thought and word. It is added to a new nature as not our old idea. The body is a new body and a new mind, nothing to do with the old. The end of the journey. Every man has a right to go to the end of his journey and to the beginning of his journey. The end of our journey and the beginning of our journey.

out of matter.

How can we preserve this nature in a new and how do we make it? Heavily clothed by the soul and in the body, whether made on the physical or mental

plane, is the cause of wasting or spending this magnetic force; and if the act or the effort is for the good then the force is used for a good purpose, but if the act or the thought are of self, used for a selfish purpose, the magnetism is wasted. We waste this magnetism on dress, on food, on social pleasures, here and there, we think of social enjoyments, going to the theatre, amusing ourselves in all these different ways, as bringing some real good to ourselves. Our duty is to preserve this force and act in such a way that there will be no unnecessary leakage by acts on the physical plane. We also waste these force on the mental and psychical planes, for while the soul is in the body these states are so linked with one another that an effect produced on the physical plane has also its effect on the mental and thence on the psychical planes. By influencing one for good or evil we influence the others, and thereby our spiritual nature. By endeavor on the psychical plane we become nervous and this is wasting of that magnetism without or against our will. The nervousness may be cured by the strength of the will. When we exercise will we create force and this creation causes vibrations which go out and take out with them this magnetism of the body; and when life is strong it goes a long distance, and can impress its particular quality on other people. Also by generating thoughts we generate magnetism. This is vibrating force coming out from the human body, which may reach and influence other persons either

for good or evil. Therefore if such a power as this is in our means we should never influence either people for evil.

We can store magnetism by physical means and by other means. There are rules of diet, of clothing, of certain positions, of breathing in certain ways, and in unless our will is strong, we shall not be able to follow. We cannot sit in a certain position for any length of time without some effort of will. Concentration of any kind also requires will and strengthens the will on the physical plane, and the magnetism may be stored by thinking. Many of our ceremonies are arranged with reference to this fact. Karmic ceremonies, according to the East philosophy, are arranged for this purpose. In certain ceremonies all paths for the purpose of concentration, and reach certain aims which they may have outlined, giving the laws of nature, and thereby restore the equilibrium which is lost by the commission of those acts, and regain the waste of magnetism. The concentration of many is more than the concentration of one alone. In this ceremony they receive different portions each of which is fitting and is designed to help the object of concentration.

There are other ways of storing magnetism, and these have some connection with our ceremony. The number, and are tested to every day when we are the subject. At a time when you have been tested and found to be a certain condition on a long time, and

a very great quantity of this. The fanatics called *fetters* forget that the end of all this practice is storing magnetism and using it for the best purposes. They ignore the end and continue the acts as long as they live. So they lose insight of the true purpose of discipline. They stand on the corner of the street, for instance, in a certain position, and continue to do so for many years. The only object of doing this is to gain power of will, but when they forget the great truths they also forget the reason of these acts. Still, from the fact that they are able to stand in this position for so long a time it is seen that they have a very strong will. In America you will not find this among the people. An ordinary American audience will not stand a lecture of more than two or three hours. In India no one is thinking, "When will he stop?" There will power is stronger. They do not feel fatigue at all.

The mode restored to by scientists to restore this magnetism is different, and they use only physical means. They ignore the power of moral acts, which have such a powerful influence over the body. A person will, by doing such acts, be enabled to store a great quantity of magnetism which might otherwise have been wasted. The rules of morality as given by the Jains and others have really a basis scientific truth. Their object is to prevent wasting magnetism, and by obeying such rules one can also generate new magnetism and live a life in harmony with the universe. By living a

This same power of magnetism is used by mesmerists
 and hypnotists, and the real difference, with regard to
 the principles of these two schools is in the mode which
 is resorted to by them. One says that there is something
 flowing from one human body to another; the other says
 that there is no such substance but by suggestion there
 will put the patient into a passive state, and the suggestion
 of some act is then given and acted upon by him;
 but totally different, again, a person is put in a pass-
 ive or passive state, than the mind becomes vacant,
 as it were, and it is susceptible to any suggestion. But
 practically there is no difference, and it is a matter
 of not power; according to the will and volun-
 teer of the subject, the suggestion will be carried
 out with a sort of force and influence the same as the per-
 son who has the hypnotic power places into the body
 of the other. When the patient does suggest it to
 his own mind is for the time being annihilated, the
 has the mind of the other person. Therefore the mind
 of one person is so far from the mind of the other
 person as magnetism is from iron. The difference
 between the two schools is in the mode of carrying
 out the power, and that is all that is to be
 said.

life in accordance with mental rules one may also make the bodily and soul life accord with the whole.

is done either by hypnotism or mesmerism. Really speaking, it is the mind of another person, and this can never be the patient's power but the power of the practitioner. No person can inject consciousness into the mind of another; our consciousness is part and parcel of our own being. If one could do this, still the consciousness would not be ours, we should become that person. Consciousness is always connected with personality in human beings. It is only that soul which by its own powers grows in the spiritual life which can become saturated with the divine mind. Another mind acting over us is not the act of our own soul. Our own consciousness for the time being is not working at all. Our own does not gain from it. Therefore this system can never do any real good. It may cure disease on the physical plane, but the only way really to develop another person is through his consciousness.

The Speech of the Gods.

THE Theosophical doctrine, while endorsing many of the views of the Darwinian system of evolution, has not supplemented that doctrine with another—that of man's spiritual descent or downward evolution from the planetary spirits—as to alter entirely the view to be taken of man's character, constitution and dignity in the universe. Of man's various powers, perceptions and potencies, some belong to the ascending from the monera, some from the arc descending from the divine and spiritual ancestors.

That the Aryan tongue, the language of the international Fifth Race, belongs to the latter category and is man's inheritance from the planetary spirits, we hope to be able to show.

Philological research has demonstrated that the Indo-European or Aryan languages are reducible to a few hundred primitive roots, from which all subsequent stages and variations of language are by various modes of combination derived.

In these days of enlightenment, when man is brought into unobscured proximity with several very disagreeable poor relations, it is interesting to all

maintain, and especially to the Aryan nations, to trace exactly the source from which our ancestor—the Aryan, not the ape—derived his few hundred primitive roots, for in their source and character we have a measure of his mind, a finger-post pointing either heavenwards to man's divine progenitors, or onwards to the pre-nations and hairy chimpanzee.

On the one hand we shall expect to discover a spiritual relation between sounds and the various powers, forms and colors and the universe, the value of which was intuitively perceived by the earliest Aryans; on the other, we shall look to find the echoes of the grunts and squeals of our poor relation perched on a tree-branch mumbbling his acorns.

Roots, say the theorists, were at first either a matter of convention, or were formed by imitating the sounds of nature, and by exclamations and interjections. The chief objection to the first theory [which indeed was never very seriously defended] is that, contrary to hypothesis—the Aryan roots, as a whole, do not express the wants and notions of such a primitive people as we were led to postulate. We find for example comparatively few words, such as bow, arrow, and tent, while there are a great many expressing abstract or reflective ideas, like shine, to fly, to know, to burn. The second also is all very well as a theory, but at the first rude contact with fact it collapses. We find very few words which could possibly be formed according to

its principles, and this for the simple reason that there are no distinctive sounds in nature accompanying the majority of the ideas expressed in these Aryan roots.

The theory which we put forward, on the other hand, is that sounds have by nature a spiritual or innate relation with various colours, forms or qualities, and that the Aryan roots were fast with a clear intuitional perception of this fact. It is probable that the process of their formation was instinctive and unconscious, rather than intentional and deliberate.

To make the theory more clear, we may say that it appears to us that the entities on each plane have a spiritual relation to the entities on the other plane. A particular sound, for instance, corresponds to some one colour, to some one taste, to some one form, and to some one simple figure or form. In order to connect the Aryan roots, or, to speak more correctly the sounds of the Aryan roots with the entities of the other planes—thus showing their origin to be spiritual and intuitional—it will be necessary to indicate the chief sounds used in this branch of human knowledge, and to assign to them their spiritual values, and having discovered these values to apply them to the Aryan roots or to the words of any early language akin to the Aryan. It will be an old business to assign values to these intuitions, such as the position of the colours of

speech while pronouncing them; but it must in all cases be borne in mind that the intuitive is the primary meaning, though reasons for it cannot, from its very nature, be stated argumentatively; in most cases, therefore, physiological reason alone will be given. For the convenience of those unacquainted with Sanskrit phonetics, we shall adhere as far as possible to the English alphabet.

To begin with B and M (pronounced ba and am), we analyse their character and difference from other sounds and from each other, we find that with the exception P (Pa) a slight variant of B, they are the only sounds which require the complete closure of the mouth for their formation. Whether it be preceded or followed by a vowel, B cannot be correctly pronounced without first closing the lips, and then opening them. It is evident, therefore, that as Ba is the only sound which is made by the bursting forth of the breath from closed lips, it is more suited than any other to express "the beginning of life," or "life," M differs from B in this, that it is made not by the breath coming from the just opened lips, but by closing them and stopping the breath completely for a time, then the breath finds an outlet by its upper channel, the nose. Taking these facts into consideration, we perceive that it should mean something extreme, like "end," "height" or "death," or, more fully, the stoppage of the life energy and its transfer to a different channel. We may here remark that

This value agrees with the characteristics of light as
the mystic syllable (*Om*, or *Aum*, representing Brah-
man the Creator, Vishnu the preserver, and Shiva the
destroyer and regenerator). It is a self-sustaining and re-
newing force in itself, that the starting point of the
universe, before its transfer to the upper world, is a sym-
phonic "confluence" or change without end.
any real end. It is a variation of the sound for life,
its significance is less though it is more "divine."
The "division" or "separation" of A from V is its indepen-
dence, means "Vagueness." R, its corruption sound, means
"darkness" or "ignorance," it would refer to darkness or
lying objects. The history of the primary sounds
is J (I), its meaning therefore to record and thus
peculiarly must be "inner," "hearing," or "truth"
(as one of the five objective elements). The next
sharp sound of K (K), at once denotes its movement—
"hardness," "abundance," or "brightness." This
analogous sound of G (G) means "softening," or
"reflection." The fundamental doctrine of emanation
teaches, as is well known, that cosmic reality is a pro-
cess (the great underlying reality of the universe),
by its expansion slowly created the first and highest
emanation of the Cosmos, or spirit from the matter
placed the second emanation of ether, the etherial
of the Kosmos, corresponding to the third, the third
and was produced by a fourth stage of evolution, and
from water, the fifth stage of evolution, from which the

duced the vegetable kingdom; from the vegetable kingdom was produced animals, from animals man.

Here we find that earth is as it were, the turning point to which downward evolution reaches, and from which upward evolution begins. It is a remarkable and significant fact, but none the less a fact, that, if we take the liquid semi-vowel or ethereal series of sounds, and classify them in the order they came in the throat and mouth, their intuitional or spiritual values in this order will correspond accurately to the order of the elements in this Kabbalistic doctrine of emanations.

The first of these ethereal sounds A (pronounced like the a in *atom*) is the first sound of the human voice formed farthest within the throat, and the breath necessary to form all other sounds must pass from the A, the value of A therefore is "God," the first "cause" or the "self." The next sound of these series is K (ar, as in for), from its peculiar fulness and undebatable sound, its meaning is "wind," "breath," "movement" or "spirit;" it is the spirit which, in the words of Genesis, "Brooded upon the face of the waters," and is the first emanation of the A or God; after K comes the sound of H (hay) the sound for "heat" the five elements in one aspect. Next comes L [el] the spiritual value of which is "light." The other aspect of the five emanation, V [yea] the sound succeeding L, means "compression" or "the drawing

together of things," the next sound of this peculiar class is W (way) the sound for "water"; marking the two limits of the element. Thus, enclosed by the punctuation of this sound are the two sounds of Ja and Ka, representing the quality of material solidity of the next emanation, the earth, which thus issues from the centre of the water element.

"Let the waters be gathered together

And let the dry land appear."

says the cosmogony in Genesis. The ethereal or semi-vowels carry us down the earth element, which, as we have seen, the turning point of evolution. These ethereal sounds represent the objective and subjective planes where growth takes place. When we reach the earth and the objective element, we come again to mind sounds, the other extreme, from the earth we get the sound of the vowel "a" as the "growth," or "expansion," with this sound we are the emanation of earth, or "solidity," the sound of "a" is the word of Genesis.

"The earth brought forth herb

After the sound of R and in this sound the kingdom of plants, fishes and animals and the crowning evolution of man.

Cross on the back of the human body, represented by the sound of M.

Let us compare this with the Upanishad.

"From that self (Brahman) sprang ether, (or spirit).
 "From ether sprang air; (expansion and heat).
 "From air sprang fire; (light or clour).
 "From fire, water; from water, earth;
 "From earth, herbs; from herbs, food; from food,
 man."

Here we have exactly the order we have arrived at
 by taking the spiritual values of the sounds as they
 occur in the human throat and mouth, A,—god; K,—
 spirit; H,—heart; L,—light; W,—water; K,—hardness;
 J,—earth; Iu,—Growth; B,—life; M,—death.

A few more sounds may be added. S, formed by a
 rapid number of sibilations, means "number." D
 means "descent" or "falling"; T "ascend."

We will now try how far we may be enabled with
 the key obtained, to comprehend the intellectual and
 spiritual life of our ancestors. Nothing remains
 in writing which tells of their wisdom; but no
 historian could have taken the measure of it so
 exactly as it is recorded in the bare roots which have
 come down to us. The traditions about these men
 might be untrustworthy and enlarged upon by the
 imagination of those who related them; but their
 words contain a history which cannot be otherwise
 than true, because they were intuitive.

It will be found that the examples given are of words of the very simplest class, referring to actions, thoughts and things, the most likely to be first expressed in this newly developed faculty of intuitive speech. We think that almost all the roots which do not seem to be intuitive were formed by a conventional agreement to regard one of these early words as applicable to several different things, for example, K hardness or sharpness, was used in forming the intensive word "Ak," "to pierce into," "Ak," "to see," was evidently a result of this intensity meaning.

It is easy to see what God meant to the old Assyrians, El, the light; El, their sun-God, seems to mean "he who lives in light," life and light are joined to express this idea. Ash, God of the atmosphere, was another Assyrian God, he was also called Val, which is equivalent to Jupiter Tonans. Val probably means "light of the sky," here being used to represent the indubitable air. Abah, "I am that I am," the name which was uttered from the burning bush, is intuitive, being formed by a double pronunciation of the word for the self or God. El, the Assyrian word for "light" or "year," would mean division of light; the month should mean a division. Elul, that means "light," it being used here to express something extensive. To the Assyrian race death had the meaning, the "end of movement" or of the "breath," that contains V. 10

ing the sounds for end and movement. *Ur*, sky, would mean "wide air," as "Oo" means "width" and *R*, air. The root *Am*, endless, is intuitive, also *Pu*, threshed or purified, *P* being used here to express division. *Ka*, to sharpen, is a word of the same class as *Ak*, to pierce. In *Kar*, to make, there are combined the sounds for hardness and movement; in *Tak*, to hew, the sounds for, to raise, hardness and number. In the *S*, referring to what is hewn away or divided. *Mak*, to pound to macerate, there is the suggestion of ending with something hard. The united sounds of falling and hardness are in *Kad*, to fall; and of division and hardness in *Pak*, to come, and *Pik*, to cut. The letters which form *Shap* to chop, mean to cut and divide things. Other words of the same class are *Sak* and *Skar*. In *Sa*, to sow the prevailing idea seems to have been number. *Swid*, to sweat, has the sounds for number, water and rolling down. Possibly the idea of *Swa*, to toss, was taken from seeing things tossed about upon the waves as *Fath*, to spread out, may have been from observation of the aerial growth of tree branches. *Swal*, to boil up, is clearly intuitive, as well as *Wam*, to spit out. Other intuitive words are *Yu*, to bind, and *Yas*, to gird. *Wa*, meant to bind, either because it was observed that water acted as a girdle to all things or through some confusion of meaning between it and *Y*. It may be observed here that sometimes there is an interchange of

As it would only be liable to go on giving rise to the theory and method of applying it for the purpose of elucidating the meaning

use of this.
to be strong, and it also, to say, are examples of the
seems to be "accent through air." This, to speak
over, has sounds of which the intuitive value
a word of the same class is (say, to know, Tai, to join
of ice probably suggested a word to know, Tai,
"reflection of light," and the meaning suggested
growth, (say, a very common word for life, which
news would seem to be the result of long continued
sounds for reflection and combination. Then, this
in the world, (say, to know, is a combination of the
ledge is the reflection in the mind of what is present
have suggested the word rather than the hear. Hence
root Ah, to burn, is intuitive, but the light seems to
seems to have the same idea embodied in it. The
ment of things, and the Assyrian, his, beginning,
origin intuitively considered, would mean the move-
it in Hlu, to fly, swim, to float. The Sanskrit Hsu,
It has been used with the intuitive value attached to
the idea expressed being the binding together of things,
S and W are joined into one word in Sui to bind.

of L, or Y of W, or G of K.

following it; sometimes L has the meaning of K, or H
meanings between a sound and the one preceding or

and origin of the roots has been made sufficiently clear, we will add a few more only; they are: *Su*, to generate, to produce; *Cuk*, to shine; *Mu*, to shut up, to enclose; *Mi*, to go; *Bu*, to be, to grow; *Bars* to carry; *Kant*, to cut; *Am*, to breathe; *Spark*, to scatter; *Da*, to distribute; and *Greek*, *Ge*, the earth. A little thought will show what idea was intended to be embodied in these words.

Reflecting on the extreme sensibility to sound which this inivative race possessed, a sensibility which enabled them to find words exactly suited to express the spreading of tree branches and the boiling of water, we cannot help wondering, were they similarly affected by sounds external to themselves, and whether the call of birds or the hoarser cries of animals conveyed any meaning to their ear. The words which they employed to express colour, though, naturally enough lesser evidence remains of this, show that, for every hue they could find a note of corresponding value on the plane of sound, *R* and *X* answering respectively red and violet, and each letter between to some shade of colour ranging from one to the other of the two mentioned. A study of the forms used in the primeval alphabets, and as symbols, would show that they recognized something more in nature than mere matter, that the tracing of flower and leaf, and the starry arch of heaven, and all beautiful things, were

full to them of deep spiritual significance, which the more intellectual scientists of our time cannot see, though they weigh and analyze and examine ever so much. If this essay could persuade even one of them to develop the most god-like faculty man possesses—intuition,—its purpose would be fulfilled."

C. JOHNSTON, F. T. S.
GEO. RUSSELL.

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"This article is by a non-Jain, which should have been included in the other part along with other articles on the same subject by non-Jains. It is printed here only through oversight."

The Science of Breathing.

THE Science of breathing is as old as the world. It is practised not merely for health but for evolving certain occult powers which are latent in all of us. The Chinese, two thousand years before the Christian era, had this science; the Greeks and Romans also practised it. Some of the Roman writers mentioned the practise of holding the breath for medical purposes, because it was believed that thereby they could induce heat in the internal regions of the body and also could strengthen the internal regions. Plato refers to the custom of resorting to breathing in certain ways, and later on, in medieval ages, writers have made mention of this science. Kant wrote a work on the power of the mind to control sickness by the mere force of the will, and there is one chapter on this matter alone, that is, treating certain diseases by the holding of the breath. This science therefore must be deeply important not only for the curing of disease but for other more important purposes. If we do not breathe properly we cannot digest or live rightly. We all know the construction of the human body, that the lungs are the great organs of respiration that the lungs and the heart are placed in a cavity and

on, these centers evolve to kinds of force after receiving the air into them. There is a positive force and there is a negative force. As I said in the lecture on the Science of Vibrations, there are two great centers, the brain and the heart, both of which have positive and negative parts, and exercise positive and negative force. Suppose for instance, the vital force starts from the brain center goes to the left side, first of all goes to the heart, and then to the right side, so that it upward direction is on the right side. The breath would pass out of the right nostril with greater force and we are then in a positive condition. The contrary would be the case if the current started from the other side, and went in a contrary direction; therefore the condition of the body depends on the direction of the life-current. If the breath comes with more force from the left side we are in a negative condition, and *vice versa*. When a person has studied the science of breathing and the functions of the different plexuses, he can regulate his system, so that he can evolve all the powers resident in the body. Six of these plexuses are especially important, two of them are below the navel, one is just above the navel, and the fourth is in the heart, a fifth in the throat and the sixth between the eyebrows. When the force is neither negative nor positive, it runs in a middle course; then the vital current takes a direction on which all these plexuses lie, that is the middle direction. The *Yogis* in

order to evolve all these powers, concentrate from the lowest plexus to the highest, until by degrees a light is evolved, by reason of the force of the life-current being developed to a very high extent. Their discipline and diet, and the physical and mental course through which they pass being different, it would be very difficult for us to practice as they do; but there are other reasons why we should study the science of breathing. The whole life depends on health and therefore it is necessary that we should breathe rightly. We must all obey the laws of life practically; mere theory will not do us any good. There are two classes into which the methods of breathing have been divided, the so-called abdominal and chest breathing. Now really speaking, no one ever breathes through the abdomen; but by those who make this distinction between the methods of breathing, these terms are used. The sense in which they are understood by people, I will explain. The difference between these two systems of breathing is this; when the breath is admitted into the system in such a way that there is expansion only of the ribs and lungs, and not of the lower part of the thorax, then it is called the lung or chest breathing; but if instead of expanding the cavity in the side directions we expand it in the upper and lower directions, the diaphragm, between the thorax and the stomach, is raised, and the abdomen distended, and therefore this is called the abdominal breathing. Really speaking, of course, in

both of these systems the breathing is done through the lungs. Our Hindu way is neither the one nor the other; it is both; that is, we have to expand the lungs both ways, vertically and laterally, horizontally and also vertically, so that all the organs may be given the exercise which is necessary to them. The very constitution of the ribs, lungs and diaphragm require us to breathe in this way. The middle ribs being very stiff, when any force is exerted on them, most of the force is wasted. If we do not use any force on the sides of the ribs, then we do not give any exercise to them. Both of these, the sides and the diaphragm, must be expanded. The lungs must be filled with air. The system which will effect this, is what we call the deep breathing. We must first of all take the air in very deeply, feeling at the same time that the sides expand and that the lower part is also expand. No effort ought to be made to expand the upper part, because the shoulder-bones, collar bones, etc., are not designed for this purpose; they are not a part of the breathing apparatus; and no special effort should be made, therefore, in that direction. If the effort is made, that is, if high chest-breathing is resorted to, that is simply wasted effort; it is not necessary for breathing at all. The Hindu science gives further rules for breathing also. It says that the air which comes into the body is composed of different ethers and that there are different ethers in the body, all of which have different qualities. Under

shall be drawn in, the will is a great attractive force and will attract that particular kind of ether; and the same is true in the other parts of the body. Of course there are other practical rules in this science of breathing, and these rules are to be observed from the time we leave our bed in the morning until the time for retiring. During the whole day this science of breathing plays an important part. When we get up we can know whether we are positive or negative by the breath which passes through the nostrils, and we must make ourselves so in harmony with nature that there will be no conflict. We are given rules as to the particular days on which it is best to be positive or negative, if we wish to have good health. We say that on the first three days of the light half of the month it is better if we are negative, and on the contrary, on the fourth, fifth and sixth days it will be better if we are positive; but as soon as the dark half of the month comes in, it will be better if we are positive on the first three days. If we are not in the condition in which we ought to be, we can place ourselves in that condition. How can a person make himself positive or negative? Suppose we are positive, that is, the breath passes with greater force through the right nostril, if we place the whole burden of the body on the right side, the breath will in a few minutes begin to come through the left nostril, and we have

changed our condition. So far as our ordinary duties are concerned, we may become successful through these rules. We know that magnetism passes through the body, and that it must be either positive or negative. Suppose that two persons meet to transact some business and one is positive and the other negative; the business will go on smoothly and there will be no trouble; but if both are positive or both negative there will be discomfiture, and the business will not be successful. Therefore so far as our ordinary acts are concerned, we ought to pursue these rules. If a person wishes to perform an act requiring bodily strength, that is a positive act and it is necessary that it should be performed when we ourselves are in a positive condition; and other acts which are negative, which require a great length of time for their completion, such acts should be performed when we are in a negative condition. All acts which last for a long time should be performed while in this state. It is also necessary to know which of the others is predominant in us, for some of them may be good for a certain act, and others may be bad. Our daily rules say that the fourth and fifth ethers are good and the first, second and third are not good, and as I told you some time ago, the ethers can be known by either the form of their vibrations or by the color, or by the distance to which they go from the body. Students

these ordinary acts—these daily acts which we perform, we have to take into consideration the spiritual acts, and these may be divided into two classes; one is composed of those acts in which we must study deeply on some philosophical subject, and the other simple contemplation. We should say this in regard to spiritual acts; that when we wish to study a science which is active in its nature and requires only a short time for study, the study should begin when the breath shows that we are positive; and anything that requires a long time for its study, should be studied when the breath is negative, and deep spiritual contemplation should be pursued, when the system is neither positive nor negative, but in the middle course. There are many other acts for which rules are presented; but I do not think, you will be interested in knowing the different things, because the Hindus observe other rules also. But one great rule of all these is to adopt that kind of dress which will assist us best in the observance of these rules. Perhaps you know that in India the dress is such that it does not hamper any part of the body. If a person in this country, therefore, wishes to practise these rules of breathing the first rule to be observed before practising the science is that the dress should be perfectly loose especially for ladies, the corset should be abandoned altogether. No lady ought to practise this science until this is avoided altogether. There is another reason for leaving off the corset. Just above the navel is a great plexus which is very important, and one consequence of tight lacing is

that that plexus itself will not work. It is a great center of powers, and the mystical powers which are received, are received generally by means of this plexus. If this plexus does not work it means an absence of spiritual-ity, and as long as it is not allowed to work, no one can rise in that respect. Men also must observe these rules. With regard to diet, which is also an important part, the *Yogi* adopt different rules for their requirement of occult powers, but we know that we are not all able to follow those rules in entirety, though there are some of them which are equally applicable to the *Yogi*, and to us. There are certain things which affect our physical nature in such a way as to stop the flow of the breath. When a person sits or stands in such a way that the respiratory organs cannot work, the person is fatigued, and cannot receive the best ideas. The reason is that there is not a sufficient supply of oxygen. Therefore the position of the body is important. The best position is that in which we feel easy. For a Hindu that position is the *Padmasana* in which we sit on the floor with the legs crossed. When we stand we must keep our hands properly straight and not raise the shoulders, so that the oxygen will be all in their natural position. In the breathing exercise, first let out the breath so that the lungs are perfectly empty, and then take in the breath slowly, perhaps while the heart beats four times. After that we must retain the breath for two heart-beats or for two minutes, and after that we must let out the breath, not all at once, slowly, but slowly by degrees. It

that also, we must take the same time, as we did while we breathed in, and then we must take the same time before breathing in, as we did while retaining the breath, that is, two moments. There are other exercises, of course, for a person affected by certain diseases. The rules in that case would be different. In our temples we make different movements of the body which also have different meanings and are done for a certain purpose. We join our hands before the face or otherwise, but all these motions, and keeping the arms in different positions, are used only to assist the idea which is supposed to be in our minds at that time. The hands crossed before the face show a reverential mood, and a negative or receptive condition, in which we are ready to receive something from a divine source, and if we are in this mood, we are in a fit condition to receive this. In the same way, when we wish to be in a perfectly natural state, we stand in another posture. The will is the great mainspring of human action, and however will is concentrated on some special part, that part will be influenced, and this is not an imaginary condition; the imagination itself is not an imaginary thing. If I concentrate my attention on the feet or on the brain, and think that they are receiving something from without, they will receive the magnetism which is attracted by the power of the will.

ARTICLES by NON-JAINS.

SECOND PART.

YOGA PHILOSOPHY.

Yoga-Kundalīnt-Upanishad of Krishna-Yajur-Veda.

CHAPTER II.

I shall hereafter describe the science called *Ātma-vidyā* which is such that one who knows it is freed from

old age and death. One who is subject to the pains of death and old age should, O sage, on knowing this science make his mind firm and practice *Ātma-vidyā*. One should regard that person as his *Ātma* on earth who knows *Ātma-vidyā*, the destroyer of old age, death and sickness, both from books and practice, and should perform it with all his heart. The science of *Ātma-vidyā* is not easily attainable nor its practice. Its practice and *Ātma-vidyā* are not done together. Those that are bent on practice alone do not get *Ātma-vidyā*. Only those get the practice, O Brahmin, after several births, but *Ātma-vidyā* is not obtained after even a hundred births. Having undergone the practice after several births, some (society) *Yogī* gets the *Ātma-vidyā* in a future birth as the result of his practice. When *Yogī* gets this *Ātma-vidyā* from the mouth of his *Gurū* then he obtains the *Śivī* (perfect) powers) . . .

tioned in the several books. When a man gets this Melana through books and *artha* (esoteric significance), then he attains the state of Siva freed from all re-births. Even *Gurus* may not be able to know this without books. Therefore this science is very difficult to master. An ascetic should wander over the earth so long as he fails to get this science, and when this science is obtained, then he has got the *Siddhi* in his hand (*viz.*, mastered the psychological powers). Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science. He should regard as Siva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore one who knows this should protect it with all his efforts (*viz.*, should never give it out except to persons who deserve it). O Brahman, one should go to the place where lives the *Guru*, who is able to teach the divine Yoga and there learn from him the science of *Khechari*; and being then taught well by him, should at first practice it carefully. By means of this science a person will attain the *Siddhi* of *Khechari*. Joining with *Khechari Sakti* (*viz.*, *Kundalini Sakti*) by means of the (science of) *Khechari* which contains the *Biya* (seed letters) of *Khechari*, one becomes the lord of *Khecharas* (*Devas*) and lives always amongst them. *Khechari Biya* (seed letters) is spoken of as *Agni* encircled with water and as the abode of *Kheharas* (*Devas*). Through this Yoga, *Siddhi* is mastered.

The ninth (*Bhū*) letter of *Sam-Asht* (Soma or moon part) should be pronounced in the reverse order. Then a letter composed of three letters of the form of *ucon* has been described, and after that the eighth letter should be pronounced in the reverse order; then consider it as the Supreme and its beginning is the fifth, and this is said to be the *Ata* (horse) of the several *dhru* (or parts) of Moon. This should be learnt through the initiation of a *guru*. He who recites this twelve times every day, will not get even in sleep that *Maya* (illusion), which is born in the body and which is the source of all vicious deeds. He who recites this five letters of times with very great earnestness the science of *Ata* will reveal itself. All obstacles vanish and the gods are pleased. The destruction of *Sam-Asht* will take place without fault. Having acquired this great science, one should recite it afterwards. If not, O Brahman, he will never without getting any *Maya* in the path of *Ata*. If one does not get this master-like science in the practice, he should get it in the beginning of *Maya* and recite it always (else) one who is without it never gets *Ata*. As soon as he gets this science he should recite it and then the gods will soon get the *Ata*. Having drawn out the tongue from the root of the palate, an *Ata* (known as *Ata*) should be recited the frequency (of the tongue) for seven days in the to the advice of his *guru*. He should take a master like

which is oiled and cleaned and which resembles the leaf of the plant *Srinhe* ("Euphorbia antiquorum") and should cut for the space of a hair (the *traxnum* *Lingui*). Having powdered *Sindhava* (rock-salt) and *Pathya* (sea-salt), he should apply it to the place. On the 7th day he should again cut for the space of a hair. Thus for the space of six months he should continue it always gradually with great care. In six months *Siro-dandha* (*dandha* at the head), which is the root of the tongue, is destroyed. Then the *Yogi* who knows timely action should encircle with *Siro-vasira* (lit. cloth of the head) the seat of *Bageeswari* (the deity presiding over speech) and should draw (it) up. Again, by daily drawing it up for six months it comes O sage, as far as the middle of the eyebrows and obliquely up to the root of the ears; having gradually practised, it goes to the root of the chin. Then in three years it goes up easily to the hair of the head. It goes up obliquely to *Sakā* and downwards to the well of the throat. In another three years it occupies *Brahmarandhra* and stops there without doubt. Cross-wise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the strong door in the head. The rare science (of *Khecaliri*) *Biya* has been explained before. One should perform the six *angas* (parts) of this *mantra* by pronouncing it in six different intonations. One should do this in order to attain all the *Siddhis*; and this *Karanyasam* should be done gradually and not all at a

time since that which is done all at once will soon decay. Therefore it should be practised. (1) One goes to the hole of Brahma (brahma) through the outer path, then one should place the tongue after moving the ball of Brahma (brahma) which cannot be mastered by the gods. (2) One doing this for three years, enters Brahmawara (or hole). (3) On entering the Brahmawara one should practise *brahmacharya* (chastity) well. Some intelligent men attain *Siddhi* even without *brahmacharya*. One who is versed in *Kundalini* *Mantra* accomplishes it without *brahmacharya*. By doing the *raja* (in feeling the *raja*) and *mantra*, one reaps the fruits soon. By doing *raja* a wife made of gold, silver, or iron with the nose by means of a thread soaked in milk, one should restrain his breath in his heart, and seated in a convenient posture with his eyes concentrated between his eyebrows he should perform *raja* slowly. In six months the state of *raja* becomes natural like sleep in children. And it is not advisable to do *raja* always. It should be done (once) only in every season. An *Yogi* should not resolve his tongue in the path. After doing this for twelve years, *Siddhi* is easily obtained. He sees the whole universe in his body as not being different from him. This path of *raja* is of *Kundalini* (the Kundalini) going higher up, as *Chakra* of *Kings*, leads to the *Akasham*. There ends the second chapter.

CHAPTER III.

Melanamanta—(the mystic mantra Melana).

(treem), (bham), (sam), (sham),

(ppham), (sam), and (ksham). The

lotus born (Brahma) said—

Oh Sankara (or Shiva) (among) New moon, *Prati-*
pada (the first day of the lunar fortnight) and full
 moon, which is spoken of as its (*mantra's*) sign ?
 In the first day of the lunar fortnight and during new
 moon and full moon (days) it should be made firm
 and there is no other way (or time). A man longs
 for an object through passion and is infatuated with
 passion for objects. One should always leave these
 two and seek the *Nirvana* (the stainless). He should
 abandon everything else which he thinks is favorable
 to himself. Keeping the *manas*, in the midst of *Sakti*
 and *Sakti* in the midst of *manas*, one should look into
manas by means of *manas*. Then he leaves even the
 highest stage. *Manas* alone is the *bindu*, the cause of
 creation and preservation. It is only through *Manas*
 that *Bindu* is produced like the curd from milk. The
 organ of *Manas* is not that which is situated in the
 middle of *Bandhana*. *Bandhana* is there where *Sakti*
 is between sun and moon. Having known *Sushumna*
 and its *theda* (piercing) and making the *Vayu* to go in
 the middle, one should stand in the seat of *bindu*, and

close the nostrils. Having known *Prana*, the above-mentioned *Prana* and *Sukra-Prakriti* as well as the six *Chakras* (plexuses), one should enter the *Prana* (*Prana*, *Sahasra* or *Prana*), the sphere of happiness). There are six plexuses (*Chakras*). *Mooladhara* (Sacral plexus) is in the anus; *Swadhisthana* (Vesical plexus) is near the genital-organ; *Manipura* (Solar plexus) is in the heart; *Anahata* (Lung plexus) is at the root of the neck; *Vishuddha* (Cervical plexus) is in the head (between the two eyebrows). Having known these six plexuses, one should enter the *Prana* and *Sukra* (Pinacal gland), drawing up the *Prana* and *Sukra* (Pinacal gland) upwards. He who practices thus (the result of) *Prana* becomes one with *Prana* (the result of) *Prana*. He should practice (or master) *Prana* and *Sukra*.

Prana attain nectar through *Prana* alone. Just as the fire latent in (saccharin) wood does not reveal without churning, so the fire of wisdom does not reveal without churning. (or the practice of *Prana*) The fire placed in a vessel does not give light outside. When the vessel is broken, as light appears within. One's body is spoken of as the vessel and the *Prana* as the fire (or light) within, and when the body is broken through the words of a *Yogi*, the light of *Prana* (or light) within is revealed.

resplendent. With the *guru* as the helmsman, one crosses the subtle body and the ocean of *Samsara* [mundane existence] through the affinities of practice. That Vak [power of speech] which sprouts in Para, gives forth two leaves in *Prasasti*, buds forth in *Atishayam* and blossoms in *Vaikhari*—that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order, (*viz.*, beginning with *Vaikhari*, &c.). Whoever thinks that he who is the great lord of that Vak, who is the [undifferentiated] and who is the illuminator of that Vak is myself—whoever thinks thus, is never affected by words high or low [or good or bad]. The three [aspects of consciousness], *Vishva*, *Tajasa* and *Pragna*, the three *Virat*, *Hiranyagarbha* and *Isvara* in the universe, the egg of the universe, the egg of man and the seven worlds—all these in turn are absorbed in *Pratyagatma* through the absorption of their respective *upadhis* (vehicles). The egg being heated by the fire of *Gyana* (wisdom), is absorbed with its *Karana* (cause) into *Paramatma* (universal self). Then it becomes one with *Paramatma*. It is then neither unsteadiness nor depth, neither light nor darkness, neither describable nor distinguishable. *Sat* (Being) alone remains. One should think of *Atma* as being within the body like a light in a vessel. *Atma* is of the dimensions of a thumb, is a light without smoke and without form, is shining within the body and is undifferentiated and immutable.

The *Vijaya* (wordly) *Atma* which dwells in this body, is deluded by *Maya* during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good *Karma*, it wishes to attain its own state. Who am I? How has this state of mundane existence accrued to me? What becomes to (*anubhūti*) the dreamless sleep of one who an engaged in business in the waking and the dreamless states? Just as a bale of cotton is burnt by fire, so the *Chitta*, which is the result of non-widowhood, is burnt by the (wise) thoughts like the above. When widowhood is destroyed, *Pratyakāśa*, that is in the *Atma* (that of either of the heart), obtains *Vijaya* (freedom) wisdom) diffusing itself everywhere and being in an instant *Gyan-vijaya* (shedding) and *Atma-vijaya* (sheath). After this he shines always inside (as in the gross body) like a light within a vessel.

That *Atma* who contemplates that all things are ill death, is to be known as a *Pratyakāśa* (conscious) person). Having done what ought to be done, he is a fortunate person. And having acted up (to the) state of a *Pratyakāśa* he attains a liberation in a disembodied state after his body wears off. His entire state is of moving in the air. Then that alone remains which is soulless, bodiless, formless and deathless, which is *Atma* (the essence), eternal

and odorless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and without decay.

Thus ends the Upanishad.

(Translated by two Members of the Kuntakomam, T. S.)

It is a matter of pretty general belief amongst the Hindus, that there are persons, for the most part religious ascetics, who, after fasting a few days, pass into a trance state and remain in it for several hours without breathing. I have not personally witnessed this performance; but I have met persons who allege that they have, and I have no reason to doubt their veracity. At first sight the physical impossibility seems a monstrous improbability; utterly opposed to all we know of the human constitution. However, after thinking the matter over on the subject, I have arrived at the conclusion that it is theoretically possible, and that the principles of the process may, I have almost no doubt, be explained on the accepted theory of the long course of regular preparation, rational, abstinent, and without breathing, by the fact that the lungs maintain during that time the respiratory process over a period of years, but a man is unable to do so except by the combination of oxygen in the atmosphere and in his vital organs. The very condition which the Hindus try to reach are elements in regard to which I believe, in the last part of my paper, that I have said too much. No doubt that such a condition is reached, as I have said, and I have no reason to doubt that it is reached. In the last part of my paper, I have said too much.

The Physiology of Yogam.

always been the special home of the Yogis, where the atmosphere is for the most part pure and dry, and of a temperature very near that of the human body. To this subject of atmospheric conditions we shall revert later on.

It is not generally supposed that the lungs have any specific action in renewing the oxygen of the blood. "Essentially a lung, or gill, is constructed of a fine transparent membrane, one surface of which is exposed to the air or water, as the case may be, while on the other is a net work of blood-vessels,—the only separation between the blood and the aerating medium being the thin wall of the blood-vessels and on the fine membrane on the side of which the vessels are distributed.....The lungs are only the medium of *exchange*, on the part of the blood, of carbonic acid for oxygen."—(Kirk's Hand-book of Physiology, 1884, pp. 214, 215). But these conditions are also present in the skin, which is likewise an animal membrane containing blood-vessels, and necessarily subject to the law of the diffusion of gases, though, as it is thicker than the lung membrane, and nature always seeks the easiest road, under the ordinary conditions in the case of human beings the action of the skin in respiration is very slight. But "under certain circumstances of arrest of the action of the lungs, the amount (of carbonic acid) passed off by the skin becomes notably increased. Holding the breath in summer quickly induces perspiration in many persons. In

fact, when the exhalation of carbonic acid by the lungs is interfered with, the skin passes it off." (Bonheigill: The Practitioner's Hand-book, 1817, p. 61). "Moreover it has been observed not unfrequently that the livid tint of the skin which supervenes in asphyxia, owing to the non-aeritization of the blood in the lungs, has given place after death to the flesh hue of health, owing to the reddening of the blood in the cutaneous capillaries by the action of the atmosphere upon them; and it does not seem improbable that, in cases of obstruction to the due action of the lungs, the exhalation of carbonic acid through the skin may undergo a considerable increase; for we find a similar disposition to violent action in other parts of the excreting apparatus. There is also evidence that the interchange of gases between the air and the blood through the skin has an important share in keeping up the temperature of the body; and we find the temperature of the surface much elevated in many cases of pneumonia, phthisis, &c., in which the lungs seem to perform their function very inadequately." (Carpenter: Human Physiology, Section 27.) Now it may be stated as a general law in physiology, that in cases where the different functions are specially specified (that is, where every one has its special and distinct organ for its own purpose alone), the general structure retains, more or less, the relative simplicity of function which characterized it in the lowest grade of development. Thus, though the functions of

absorption and respiration have special organs provided for them in the higher animals, they are not altogether restricted to these, but may be performed in part by the general surface, which (although the especial organ of exhalation) permits the passage of fluid into the interior of the system, and allows the interchange of gases between the blood and the air."—[Carpenter]. We thus see that it is generally accepted by physiologists that the skin may, to some extent, perform the functions of the lungs.

In some of the lower vertebrata, especially naked Amphibia, cutaneous respiration plays a much more important part. "A frog, the lungs of which have been removed, will continue to live for sometime; and during that period will consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin."—[Foster: Text-Book of Physiology, 1877, p. 271.]

Thus we have got an organ in the skin, which, in certain lower animals, plays an important part in respiration—by which term the absorption of oxygen and the excretion of carbonic acid is meant—and which in man has some capacity to perform that function, naturally very small, but capable of considerable increase, when, as in cases of disease of the lungs, the needs of the body excite it to perform these func-

ious. This is a matter of vital importance to the body, when carried to the highest pitch of which it is capable, the function of the brain in respiration is still very limited so that the amount of his consumption of oxygen and excretion of carbonic acid. That the amount of carbonic acid excreted varies very greatly, this can be readily ascertained from what we know of the action of the various organs of the body. As we know that when action of any organ is increased, the amount of carbonic acid excreted is also increased, and when the action of any organ is diminished, the amount of carbonic acid excreted is also diminished. For example, when the action of the lungs is increased, the amount of carbonic acid excreted is also increased, and when the action of the lungs is diminished, the amount of carbonic acid excreted is also diminished. This is a matter of vital importance to the body, when carried to the highest pitch of which it is capable, the function of the brain in respiration is still very limited so that the amount of his consumption of oxygen and excretion of carbonic acid. That the amount of carbonic acid excreted varies very greatly, this can be readily ascertained from what we know of the action of the various organs of the body. As we know that when action of any organ is increased, the amount of carbonic acid excreted is also increased, and when the action of the lungs is diminished, the amount of carbonic acid excreted is also diminished.

oxygen is required for digestion, which must make a considerable difference in the amount consumed. Thirdly, the circulation during Yogam, after the first minute or two, is very slow, so that the expenditure of energy by the heart is much lessened; and the fact of the slowness of the circulation shows, that the tissues require very little oxygen brought to them by the blood. At the commencement the force of the heart's action is generally increased and a profuse perspiration is induced, probably for the purpose of throwing off a quantity of carbonic acid by the skin. The *Yogi's* body is generally most of it naked, so that the air circulates freely over the skin: heavy clothes would greatly interfere with cutaneous respiration. The *Yogi* generally does his Yogam in a tropical climate, where the external air is as warm as the body, so that no consumption of fuel is required in the body to keep up the temperature. This makes an enormous difference: for "the observations made by Viëtorid at various temperatures between 38° F. and 75° F. show, for warm-blooded animals, that within this range, every rise equal to 10° F. causes a diminution of about 2 cubic inches in the quantity of carbonic acid exhaled per minute." (Kirke, p. 240). The *Yogi* prefers a dry clear atmosphere. In this likewise he follows the dictates of physiology, for the experiments of Lehmann show that the amount of carbonic acid exhaled is considerably influenced by the degree of moisture of the atmosphere, much more being given off when the air is moist than when it is dry.

Whilst sitting at rest I have myself found, after a little practice, that I could reduce my breathing from about 15 inspirations and expirations a minute to 12 or 13. At the end of the time I felt no unpleasant effects, but rather a feeling of exhilaration. It was found that I had become abnormally "charged" with energy. I should have been told that this is a very common thing, and I have observed it in many persons. The time taken for each inspiration and expiration was about 15 seconds, holding the breath about 15 seconds, and at the end of the time I felt no unpleasant effects, but rather a feeling of exhilaration. It was found that I had become abnormally "charged" with energy. I should have been told that this is a very common thing, and I have observed it in many persons.

During the last of the series of experiments I found that the time taken for each inspiration and expiration was about 15 seconds, holding the breath about 15 seconds, and at the end of the time I felt no unpleasant effects, but rather a feeling of exhilaration. It was found that I had become abnormally "charged" with energy. I should have been told that this is a very common thing, and I have observed it in many persons.

not performed for four or five days after death, people have been buried alive, for they have assumed contortive attitudes in their tombs. How soon after burial they woke up and struggled for breath and liberty, we have no means of ascertaining.

The question, why the *Yogi* should prefer to breathe by the skin to using the apparatus which Nature has specialized for that purpose, takes us for the most part outside the pale of physiology, and as this paper is only intended to deal with the physical aspects of Yoga, I shall not endeavour to answer it. From our point of view, however, we may legitimately consider it. It is said, that by restraining his breath the *Yogi* anaesthetises his physical senses and gets into a higher state of consciousness undisturbed by their distracting influence. It is an undoubted fact, that restraint of the breath does profoundly modify consciousness. If a doctor tightly closes the nose and mouth of a patient in an hysterical attack, after about a minute the patient quite suddenly returns to her normal consciousness; she is generally quite unaware of the state she has been in and what she has been doing, and naturally abuses the doctor for holding her nose and mouth. Pouring cold water suddenly over the patient acts as well if not better; but it is possible that it acts through the deep and sudden inspiration of air which it induces. Moreover a patient can be so completely anaesthetised, as to be rendered insensible to the pain of a surgical operation, by

Halla Yogan is said to strengthen the lungs and to cause great muscular development and power of endurance. I have met men who affirm that they have overcome chronic disease by practicing it.

of energy and established continuous respiration, accounted for by his having reduced his expenditure of energy does not occur, though that may again be breathing it again and again; for in the *Yog* (not *Yog*) is not much difference between retaining breath and thoughts whether this applies to *Yogan*, though those time if he becomes very fluid. I am doubtful on account again, allowing him a breath of fresh air from time to time used up and carbonic acid—laden air again and over his nose and mouth, and making him breathe the pulling an India-rubber bag, or some such apparatus.

The Practice of Pranayama Yoga.

TO THE EDITOR,

I venture to address you this letter on a matter of the highest importance to me at this moment, and I hope you will sympathize with me and remove my present mental suffering by your kind advice. For some time past I have been meditating on different subjects with the view of concentrating and purifying my mind. These meditations were upon the "Three Gems" on love, on death, on the impurities of the body, &c., such as are in use among Buddhists. After going through all these every evening I used to practice "Anapansato," which you call the "Regulation of Breath." When this course had been followed for some time, I saw "streaks of light" and then a star hovering overhead. By degrees this star came closer and closer to me, and at last it touched the top of my head and began to infuse some fiery influence into my brain. At this stage another spark of light proceeded from space and stopped at times on the left side below the shoulder and at other times on my temples, which made me feel as if my veins were going to burst. In

fact these sparks of fire were developed into a chain
of fire around the head. I felt a burning sensation in
the head and body, and further observed, after that
knowing within my forehead, and I gave up eating both cold
enthusiasm increased, and I knew of no other
and meat, and used all the means I knew of to kill or
suppress all bad thoughts, in which I think I was suc-
cessful to some extent. I, however, did not observe
two things, viz., that I was losing all my bodily
strength and with it the mental, and that I was doing
all this without the instruction, or a competent teacher.
A few days ago, when I was working in the office, I
felt the usual influence of the "heat," headache, etc.,
without the aid of a teacher. Then a thought came
in my mind that I ought to study in a school, and
that the work of such as this I have been doing
great distress, such as this, will have disastrous re-
sults if continued. I was told by a friend that I
ought to go to college, and I went there. I had
been told to go to college, and I went there. I had
then had to give up my work, and I went home.
I had then I am glad to say I am now at home,
and I feel better than ever before.

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described are correct results, and that this course cannot lead me to danger. These may be hard things to guarantee, but still I think you can give me some instructions. Hoping for the favor of an early reply.

I beg to remain, dear Sir and Brother,

Fraternally yours, An R. T. S.

The reason is this. After a short course of *Pranayama* the *gastric fire which is in the sacral plexus (Muladhara)*, and rises up to the head from the plexus above mentioned, thus causing a burning sensation all through the body. The fiery influence was therefore not due to the star, as thought by our brother.

He alluded to another stage when he describes how another light appeared first on the left side of the shoulder and then on the temples. I think this cannot really be another light, but that it was the same light that manifested itself in these different places. The above light came down to or appeared on the left side of the shoulder during inspiration, and then fitted up to the temples during cessation of breath when it [breath] was raised up within. All these fluctuations of *joyis* (the light) were due to the fluctuations of breath. Supposing one is able to hold his breath resolutely for a certain time, these fluctuations will cease, and the light will be visible like a steady burning light in a fixed place. The reason why the light was visible on the left side of the shoulder was that at the time of our brother's practice his breath was passing through his left nostril. It then seemed to be like sparks of fire around the head on account of the gastric fire (which was than aroused), commingling with the light above; so that the burning sensation felt through the body, and the pile of fire around the head, were both due to the awakening of the gastric fire within.

[illegible]

it—either less nor more. In the case of our brother when he betook himself to *Pranayama* he had not abstained from fish and meat even. Such being the case, it is no wonder that he felt as if his veins would crack, in is much as his *Ida* and *Pingla nadis* (nerves?), upon which *Prana* (breath) moves having the *nadis* as its vehicles, were stiff. It is only when these two nadis are pliant that a practitioner will not feel unpleasant sensations.

A teacher of Yoga should be near, both to give proper directions and to prescribe proper medicines to allay heat, etc. If through excess of heat in the body generated through Yoga, there is a feeling within as if the internal parts were ulcerated, one should take once or twice a decoction of poppy-seed rind. To allay the general heat produced by Yoga, *Yogas*, in addition to their milk diet, will have to take every morning a decoction of horse-grass root mixed with 7 pepper corns and 3 fingerfuls of cummin (in Tamil.) This latter applies to those only upon milk diet. For the present, I would advise our brother, in order to assist the subsiding of the fiery influence within, to either mix a small spoonful of pure castor oil with his food or take it just before going to bed.

Finally I shall have to advise our brother to give up *Pranayama*, unless he means to restrict himself to proper diet, etc., and to abstain from sexual intercourse. Should our brother be a married person, he

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NOTES BY A PRACTICAL STUDENT

The Mystery Language.

MADAME Blavatsky has come to the conclusion that in prehistoric times a medium was required through which the learned, of all races and nations, could enter into intelligible relations with each other irrespective of ordinary speech; and, by whose instrumentality, mysteries, withheld from the vulgar, could be recorded and handed down by the initiated; and has accordingly expressed her belief in the existence of such a medium of inter-communication and transmission, which she has very happily named "The Mystery Language."

As the result of independent researches I long since arrived at a similar conclusion. I was led to this by a careful and minute study of the earlier portions of the book of Genesis in the unprinted Hebrew text, and published some of the results of these investigations many years since in a work entitled 'The Genealogy of Creation'; but as an earnest Roman Catholic, and therefore still in the leading-strings of formal religion, I did not then see to what this view pointed; and it was only on recovering full liberty of conscience, some fifteen years later, that I realized how much my mind

...the Hebrew alphabet...
...the letters in which they had been so long...
...the letters of the Hebrew alphabet were originally intended...
...to bear more than the mere...
...attributed to them—through the consideration of the...
...definitives of the defective root. I found that about the...
...radical group...
...family of speech...
...two—
...contingent...
...others only two...
...There are...
...of the...
...and...
...associated...
...to...
...by...
...Hebrew alphabet...
...the letters of the Hebrew alphabet were originally intended...

...had been hitherto biased, and my judgment warped by
...the letters in which they had been so long...
...unconsciously held.

ideas, and had been devised to that intent. Under this-view, I ventured to call this method of writing ideographic; and the letters I designated ideograms.

These ideograms had distinctive characteristics and capabilities amongst themselves, whether taken individually or in combination; and recognizing this fact, even under their transformed value, grammarians have divided them into classes-not always those of the ideographic usage.

Of the ideograms, the less persistent and more flexible were the indicators on the remainder, in which character their idealizing power became latent in their inflecting office, and was merged in that of the ideograph or word-sign whose derived idea they then modified; while the least persistent and most flexible assumed the force of creative factors. Under this aspect what afterwards came to be regarded as the representatives of words, or word-signs, were in reality ideographic formulas in which primitive ideograms were variously combined, that the ideas they signified might be interblended and inflected, or modified and applied. Thus each primitive idea had its own proper representative, which held the same relation to the elemental idea that chemical symbols have to the elementary constituents of natural objects, that algebraic signs bear to quantitative relations, and modern numerals to the enumerating methods they replace.

compositions are to sensuous impressions; so that, regarding music as a mystery, its written signs or notes, variously arranged, constitute the Mystery Language or its proponents—as beings to them a medium through which all can reproduce the same melody at sight, irrespective of the vulgar tongue of each; and arouse the same emotions in their audience without the aid of speech.

The living Mystery Language here suggests what its long-lost sister must have been. But here was this difference between the two—that whereas the one appealed through the sensuous to the emotional, the other sought through the imagination to reach the intellect. Thus each approached a different side of man's nature and gained access to it by a different method—music, through rhythmic compositions, by rhythmic intonations stimulating the emotions; science, through ideographic formulas, by silent suggestions, recalling preconceived ideas. This distinction between the aims of the two was inevitable, for whereas the mysterious language of music drew forth melodious utterances through modulations of sound, the Mystery Language of science was, from the nature of its constitution and the requirements that called it into being, necessarily void of vocalization. Hence, properly speaking, it was not a language in the strict sense of the term, but simply a means of intercommunication independent of speech, so that it might place the truths, it formulated, and was intended to transmit,

THE ELEMENTS OF THE MYSTERY LANGUAGE
 should say of that form of the Mystery Language
 which has been introduced in the Mystery Language
 I do not believe that this is the only method of
 teaching, though it is the only one which I have
 characterized as I have characterized it. I have
 divided this character into three parts. The first
 part is the character of the Mystery Language
 which I have characterized as I have characterized it.

to render them almost inaccessible.
 their original teaching—as to other things—so to
 overlook and conceal their true character and
 consistent content, which, however, undoubtedly
 and have been imbedded and preserved in the
 such fragments of the Mystery Language as
 adapted schemes of vowel points, but as to the
 reader, and to be ultimately permitted by the
 vowels were wanting and had to be supplied by
 from, and modelled on that of the Mystery Language—
 Semitic languages—those which were derived
 vocation of their own; and this is why in the
 Hebrew alphabetic letters) had no power over
 It will be evident from this that the designation of

them in his own language.
 form, or interpreting them linguistically, which is
 each proficient in reproducing its teachings in vocal
 at the disposition of all. And it was so constituted that

according to them in their original character were not those followed by grammarians, who base their distinctions on linguistic differences attributable to the several letters into which, under their system, the ideograms have been transformed. The limits of space, however, and consideration for the general reader, call on me to forbear from grammatical or quasi-grammatical discussions which could not but be wearisome to those not versed in the Semitic dialects. Hence I will only observe on the present occasion that, as far as the Hebrew Language is concerned, the original ideograms are no longer in use; and, though the Samaritan alphabet may represent them, it is much more probable that they have irrevocably disappeared—as far as the power of recovering them with certainty could reach. It is therefore possible that, in the process of transfer-ence from one set of signs to another—as when the Hebrew text was written in the square Chaldee character, in which it has ever since been handed down and preserved—the original ideographs, or word-signs, were subjected to changes which have more or less modified their primary significance; and in any case every attempting re-interpreter must be only too painfully aware of the difficulties involved in his undertaking, and the possible errors into which he is liable to be betrayed.

I well remember how it first dawned upon me that a teaching other than that which was attributed to it by the received traditions could be drawn from the

Kosmogony prefixed to the book of Genesis. I found on analyzing the word-sign *hur* (light) that it primarily signified "combustion" and this in its more vehement form "volcanic action." On making this discovery I reconsidered the preceding statement of the antecedent condition of the earth through a similar analysis of the word-signs by which that condition was expressed. From this I learnt that *T* (o) *hu* (light-causing to be) signified "action," and *h* (o) *hu* (against causing to be) 'reaction.' That *Kh* (o) *sh* (e) *c* (bath deprived of) represented "inertia"—not in the inertia of passiveness of modern scientists, but the inertia of inaction or resistance to activity. That *Ti-ho-m* (Thou—"causing them to be") pointed to an internal generative action preparatory to a coming activity. That *A-tsu* (nothing) designated the operating forces; and at the same time, when referred to and read through the root *T* (o) *hu* (light-causing to be) which it is the first person singular of the derived conjugation *Hiphil*—combined and united form in the formula "I acted mysteriously"—cause an occasion of veiled activity; and that *Kh* (a) *sh* (inertia) was the inducing cause of the veiled activity. Then I perceived that *A-tis* (Hicis—causally) signified "I am—am—causally" and this was properly explained by stating: "I am—am—causally" for I saw that there was no other cause of the earth's being not ignorant of its condition, and that a reaction was completed in the statement "I was—was—am—am."

Thereupon I ventured to interpret this statement in this sense: the earth, a revolving and therefore spherical body or watery globe, was subject to internal action and reaction, while inertia prevailed over the surface of the energizing mass, and the energy of the forces acting on and through it was m-r(u-a) kh-ph—commencing its energizing action) functioning on the surface of the waters.

Then turning to the opening of the narrative I read, to create a vesture (Bra-sit) for self, the self-developing forces—represented as a veiled unity acting in an unperceivable way through its own energy-creating Ha-Shamaim, "the internal essences" (or trans-parences) and the earth: the transparent essences or concealed energies representing the active principles of the Elohim. The creation of the heavens was certainly not spoken of here, for these—as commonly understood, with the bodies circulating in them—already existed. Indeed the word Shamaim only acquired the meaning "heavens" later, as did the word Ruakh the significance "spirit."

An old Jewish tradition so far recognizes the Mystery Language as to claim that certain scattered portions of the law are susceptible of three several readings, which it terms the body, soul and spirit of the text—in this likening that text to men, whose conduct it prescribes; and regards these readings respectively as narrative, doctrinal and spiritual in their teachings:

Another is that it is not a vowel, but a consonant, and that it is not a consonant, but a vowel. This is a very old controversy, and it is not yet settled.

It is also a very old controversy, and it is not yet settled. The most noticeable feature in the history of the vowel is the fact that it is not a vowel, but a consonant, and that it is not a consonant, but a vowel. This is a very old controversy, and it is not yet settled.

the veil.
the mystery of which it will continue to be
synagogue, so tentatively is the tradition not
not lawful publicly to read the printed text in the
scriptures would be possible. And yet even so, it is
ed, no agreement as to the intended meaning of their
learned Jews and that, were the vowel-points abro-
approved of and adopted; and to the present day all
was to exclude every significance other than that
interpretation—for their purpose in vocalizing the text
instrumentality of the vowel-points, affixed a single
the Masoretes, or scientific literati, through the
and it was to do away with the characteristic word that

ideographs being, as just observed, designations describing as well as defining what they represent—the active forces, manifesting the results of their operations in and through the individualized forms they designate, are, as Elohim, affirmed to command the action they produce; and then to declare the order and approve the outcome of their own functioning activity. Thus the operating forces individualized in Elohim are supposed to say, "Let there be combustion!" and then to approve of the induced igneous action.

After this it is stated that "Elohim (Iabdil) caused an antagonism between the Volcanic Action and the Inertia; and called the Volcanic Action (Jom) active condition, and the inertia (Khoshac) Exhausted state"—to which the formula closing each of the successive phases of evolution is added "and it was (Ghere) mingling, and it was (Boker) cleaving, the active condition (Akhad) I burn."

I have already discussed the consecutive phases of the Elohist Kosmogony, so need not recur to them here. But I then purposely passed over an important feature in the narrative to which I have now to direct special attention. The first described phase of terrestrial evolution is termed a-k'h'd, "I burn." There had been earlier phases in the evolution of the planet—those through which it had gained form, mass and elementary constitution. Hence it would not have been correct to call the phase of combustion the "first" phase. It will

therefore hardly surprise the reader to find that the peculiarity of the enumerating words, as used in the Mystery Language of the Elbische Kosmogony, is that they designate and define in succession the phases and conditions they have been hitherto held already to enumerate: so that their power as numerals is in reality secondary, and derived, and due to their connective use here.

However this may have been, the "first" active phase of the series of evolutions through which the earth passes—that of volcanic action—is termed "I burn." The "second"—that of division, when the gaseous constituents of the atmosphere, including watery vapours and other products of internal igneous action, were separated from the watery globe and enveloped it like a mantle—receives the designation Sh'at, (from Kether, in which the waters abide; and the dry land appears, and the process of formation commences)—is called Shabat, (habit consolidated as) The "third"—that of gathering up the elements of life, when the action of the sun, moon, planets, and more especially solar influences, are used fruitfully to form the now daily prepared earth.

The "fourth" (Habit consolidated as) is defined as Kibbutz, (Habit consolidated as) The "fifth"—introducing the lower orders of animals—being defined as Kh'mush, (habit consolidated as) The "sixth"—that of producing the higher orders of animals—being designated as Kh'mishah, (habit consolidated as) The "seventh," man—is designated as Hachadash, (habit consolidated as)

hath enobled me). The "seventh"—that inducing a continuing completeness, in which evolution of form ceases and freedom of action takes its place, that the moral evolution of the self may proceed—is designated E-sh'big'h-i, (that has submitted me to a ext—caused me to over—bow—fully satisfied me): in which the purpose and possible ends of the life of man are expressed.

This kosmological view of the signification of the enumerating words can be speculatively carried a step further, when the "eighth" phase of evolution—that of selection, now in progress—appears as Sh-m'ne, (which chooses). The "ninth"—that of deliverance, to follow, Tsh'gh, (though freest). The "tenth" and final state—that of union and happiness Gh'sh're, (blissful union). It is possible therefore that the comparatively modern Kabbalistic doctrine of the ten Sephiroth is the off-spring of a dim tradition of the significative character of the enumerating words of the Mystery Language.

in order fully to realize the way in which the Mystery Language underlies the ordinary or Masoretic system or reading the text of the earlier chapters of the book of Genesis, it is necessary to have a familiar knowledge of the structures of the Hebrew, a thorough mastery of the inflections of the roots, and a ready comprehension of the processes by which derivatives are formed therefrom. To those possessing this knowledge and minds free from prejudice—*this is indispensable*—the

The principles which underlie the construction of the
 Mystery Language are not so self-evident as the
 principles of the natural languages. The natural
 languages are the product of an evolutionary process
 of great simplicity of the principles upon which the
 Mystery Language has been constructed will seem to give
 the characteristics of an evolutionary product of natural
 selection, and even suggest that—if speech was essen-
 tial in origin, each exclamation the result of an
 emotional impression produced by the perception of
 some external object ideally transferred to the mind—
 then each ideogram or ideograph (as the case might be)
 would recall the idea of the object to the mind (actively)
 or intuitively) by directly reflecting the impression
 that object had originally produced, and thus with the
 emotional suggestion in which the ideogram
 indicates the shape, size, and the ideograph the more
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letters of the alphabet—combined as AT, signify the emphatic "The"—the beginning and end of the communication or object described and designated by the sign thereof, as At-E-Smim (Eth-Aa Shamaim) "the internal (or veiled) essences."

It is in conformity with these principles that the two persistent letters of a defective root, by transposition—by reversing their positions constitute another defective root in which the meaning of the original root is reversed: so that kh'sh, the root of: akhash, "deprived" which is also the designation of the serpent or spirit-tempter of man—when reversed as sh'kh in Meshiah—which also designates the Messiah or anointed, who is supposed to be the official reverser of the evil wrought by the betrayer—signifies "invested"; and that the two persistent letters of the root gh'she of the inflection n'gh'she (nahaseh) "let us make," in regard to the fashioning of man (Gen. i, 26)—a sentence which also bears the meanings, "let man be made," "let man make himself" when reversed in 'sh'gh (ishnah) signify to "deliver" or "save and constitute the name attributed to him who was expected to unmake the makings of the Fall.

Another peculiarity of the ideograms, which confirms the view that they are intended to reflect and recall the original impressions produced on the perceptive and truthfully responsive mind of man by the perception of natural objects is this that, just as those objects

are for the most part endowed with opposing qualities and characteristics (like the Sun, the great promoter of life but frequent causer of death), so do the ideograms convey contrasting and contrary ideas; and it is owing to this that Baire has, in Job ii. 9, been translated by the Vulgate "bless" and by the Anglican Authorized Version "curse".

Although the view that the ideograms for letters of the Hebrew alphabet have proper meanings of their own, irrespective of their alphabetic value, has been long lost, a remarkable testimony to the correctness of the claim is found in the apostolical (second) of the infancy. In these the child Jesus is said to have perplexed and even astonished his teachers when learning his letters, by persistently asking the meaning of Aleph (א) before giving out the letter (the first) without of these natives and therefore, has been daily made of a nation to the effect that the Jews had at one time borne an individual knowledge of the meaning of the letters on record that the records of their knowledge of that to which the child is referred.

ent sense. The word "mystery" is a very good example of the way in which an actual can disappear in a fictitious origin. It is customary to treat this word as a derivative from the Greek *muo*, "to keep silence." A better derivation than this, however, is traceable. In the Hebrew the root *s't'r* means "to veil," "to conceal." From this root is formed *m's't'r*, "a striking place," and *m's't'r'e*, "a thing done in secret." When examined from this point of view, it seems difficult to believe that the Hebrew was not the original source of the word.

The origin of the word being thus reasonably accounted for, the way in which the idea intended to be conveyed under the term "mystery" has been changed and completely subverted in its passage through time deserves careful attention. When kosmologically used it applies to the working of the internal or veiled essences, which act in secret or mysteriously. In consequence of this and with reference to the veiled essences which underlie its operations manifested nature—which is the veil behind which the internal essences "work"—was said not to exist *per se*, or of itself and on its own account. Hence it came to be regarded, by those who sought to look behind the veil, or through the workings to the worker, as illusory in and of itself. From this it was but a step to hold that nature is an illusion. This step was unfortunately traversed, and then its traversers, following nature under

this illusory aspect and regarding the objective as non-existent, affirmed that the subjective was the only actual.

And yet when we turn back to the Mystery Language we find that under its teaching a nature was held to be an actual if mysterious well—a real and substantial creation of its mysterious creators, whose temporal existence it is—and therefore, though a mystic, not an illusion to itself or in any sense of the word, but only a source of illusion to those who believe it to be otherwise. For these, trusting to mere physical demonstration, are self-deceived.

HENRY DUNSTON, M. A.

Divination and Augury in a Modern Light.

HUMANITY, from remotest ages, and in every country, has been able—or believed itself to have been able—to consult superior and unseen intelligences on the course of action it should pursue in times of emergency. The writer of the following remarks is not going to pose as one who has a superior degree of illumination to throw upon the explanation of this belief and practice; but merely as one who has wandered through most of the camps of investigation that are exploring the occult veins of past ages for gold, and who has observed this subject from various standpoints and in various lights and has, perhaps, passed over the whole field of enquiry. A few years ago the subject would have been dismissed as a remnant of past superstitions, or, at least, as of only an archaeological interest. To-day many will be more inclined to see whether there may not have been some reason, if not wisdom, in the habit of consulting the unseen upon our course of action.

It is in this broad sense that we shall use the terms Divination and Augury. It will be needless here to

by which the first of these is to be determined, and the second of the two is to be determined by the decision of the majority of the members of the committee. The committee is to be composed of the members of the committee, and the members of the committee are to be determined by the decision of the majority of the members of the committee.

The committee is to be composed of the members of the committee, and the members of the committee are to be determined by the decision of the majority of the members of the committee. The committee is to be composed of the members of the committee, and the members of the committee are to be determined by the decision of the majority of the members of the committee.

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Under this heading may be classed prophecy by dreams, and impressions by the choosing or cutting of cards, the picking of petaled flowers. A fourth-class may be made of divination by human beings in abnormal states—in fire, in frenzy, in hypnotic trance, ecstasy, epilepsy, in giddiness—as whirling dervishes—in fasting and being drugged. In the fifth-class we may place the records of omens, taken from the great operation of Nature—such as the movements of clouds, the weather, lightning and thunder, earthquakes, darkness, plagues or divine apparances, divine voices, necromancy and ghostly apparitions, talismans and elementaries. As a last class, there will remain the auguries which depend on the assumption that there is a fixed destiny, and that this destiny can be interpreted by certain signs, such as the marks of the hand and forehead, and the movements of the plants as in Palmistry, Natural and Political Astrology. In the domain of the unknown, the abnormal, the miraculous, the divine, the transcendental, the mystical, the supernatural, the psychological, spiritual, various groups of the modern students are now hard at work investigating, and we must note the special standpoints of these various groups.

To begin with—there is the school of Modern Mental Science, as recognized by European Universities and Learned Societies, of which School, Carpenter, Bain and Ferrier are examples. Of these, there two divisions, these getting at limits of consciousness by anatomy of the

INVESTIGATION & ANALYSIS OF ACADEMIC & NON-ACADEMIC
STUDENT RECORDS

the Psychological Researchers and the Mesmerists or Hypnotists. The first set in England to secede from the School of Carpenter and Mental Science, and to turn their eyes to the soul of man, were the Psychological Society founded by the late Sergeant Cox, whose views are set forth in his book—"What am I?" The banner of this party was picked up by the Society for Psychological Research conducted at present by Mr. R. W. Myers, Professor and Mrs. Sidgwick and other recognized observers. These admit observation of facts about dreams, and thought-transference and kindred subjects, provided these facts are stated on evidence that would be accepted in a Court of legal enquiry, or by scientific experts. By these means, they have established a vast amount of private experiences, which corroborate the practices of divination of old, but when they are asked to account for them, they are very cautious. They will only admit a further extension of the capabilities of the mind or consciousness of others; but they are afraid, as yet of admitting publicly the existence of beings extraneous to incarnated consciousness, whether Gods, Demons, Spirits of the departed or Elementaries. If a consciousness fancies another consciousness is acting on it from without and from the unseen, that external consciousness may be proved to be either an extraordinary manifestation of a latent sub—, or super-consciousness of our own, or the impress by telepathy of some living person's thoughts, feelings and will.

Now, let us pass on to the Mesmerists and their modern cousins, the Hypnotists among the French medical savants. These derive their light on this subject by experiments on the powers of the human mind when thrown into a somnolent or automatic state of consciousness by means of passes and suggestions. The fourth of our classes of augury would naturally be best explained by them. A Delpheic Priestess, or a Sybil, or a dancing Dervish, has no mystery for them. Hypnotism or Statuolism (self-hypnotisation) explains it all. The view of the majority of scientific Hypnotists is much the same as that of Mr. Myers, as to the abnormal power of the sub-consciousness when the normal consciousness is suspended. A mesmerized subject can foresee illnesses, diagnose complaints, prophesy coming events; they have no doubts on that point. Consequently they have no difficulty in explaining thereby vaticination as mentioned in our second and third classes. But, as regards the actual existence and help in such matters of beings external to ourselves, they are mostly sceptical. Mesmerized clairvoyants so sometimes see, hear and describe such external beings invisible to the normal sight, but Dr. Charcot, like Mr. Myers, would prefer to explain that fact as a self-delusion of the sub-consciousness caused by previous misconceptions. But there is a large party of these explorers, more or less under the ban of the orthodox materialistic and scientific schools of hypnotists, who affirm that these phenomena

THESE ARE THE FACTS OF THE CASE AS THEY APPEAR FROM THE EVIDENCE
PRESENTED TO THE JURY. THE JURY IS THE SOLE JUDGE OF THE CREDIBILITY
OF THE WITNESSES AND OF THE WEIGHT TO BE GIVEN TO THEIR TESTIMONY.
THEY ARE NOT TO BE GUIDED BY THE OPINIONS OF THE COURT OR BY THE
THEORIES OF THE LAWYERS. THEY ARE TO DECIDE THE CASE ON THE BASIS
OF THE EVIDENCE AS THEY SEE IT. THE COURT'S DUTY IS TO INSTRUCT
THE JURY AS TO THE RULES OF EVIDENCE AND AS TO THE PRINCIPLES OF
LAW WHICH GOVERN THE CASE. IT IS NOT TO INTERFERE WITH THE JURY'S
FUNCTION AS A TRIER OF FACTS. THE JURY'S VERDICT IS FINAL
UNLESS IT IS SET ASIDE BY THE COURT ON A TECHNICAL GROUNDS.
THE COURT MUST NOT INTERFERE WITH THE JURY'S VERDICT UNLESS IT IS
CLEARLY AND OBVIOUSLY UNREASONABLE OR CONTRARY TO THE EVIDENCE.
THE COURT MUST NOT RE-WEIGH THE EVIDENCE OR SUBSTITUTE ITS OWN
CONCLUSIONS FOR THOSE OF THE JURY. THE JURY'S VERDICT IS TO BE
RESPECTED AND ENFORCED BY THE COURT. THE COURT'S DUTY IS TO
SEE THAT THE JURY IS PROPERLY INSTRUCTED AND THAT THE TRIAL IS
CONDUCTED IN ACCORDANCE WITH THE RULES OF EVIDENCE AND THE PRINCIPLES
OF LAW. THE COURT MUST NOT INTERFERE WITH THE JURY'S FUNCTION AS A
TRIER OF FACTS. THE JURY'S VERDICT IS FINAL UNLESS IT IS SET ASIDE
BY THE COURT ON A TECHNICAL GROUNDS. THE COURT MUST NOT RE-WEIGH
THE EVIDENCE OR SUBSTITUTE ITS OWN CONCLUSIONS FOR THOSE OF THE
JURY. THE JURY'S VERDICT IS TO BE RESPECTED AND ENFORCED BY THE
COURT. THE COURT'S DUTY IS TO SEE THAT THE JURY IS PROPERLY
INSTRUCTED AND THAT THE TRIAL IS CONDUCTED IN ACCORDANCE WITH THE
RULES OF EVIDENCE AND THE PRINCIPLES OF LAW.

to draw, the tongue and lips to give utterances, the hand to draw a card or a lot; and if a man's movements, why not also, a tortoise, a bird's, a beast's? They can make a bird to fly across your path or a beast to howl. But the spiritualists do more than this. They have definitely decided that these unseen intelligences are those of human spirits disincarnated, not necessarily dead, possibly severed, the form of a spirit-body or "double", from the flesh, temporarily, by a trance, abstraction, or deep slumber—but still human. This theory—if it can only once be accepted by an enquiring mind through some personal experience—will throw another flood of clear light on the augural practices of the ancient Etruscans and Romans, and indeed of all the Semitic and Indo-European nations. If these beings are human, they would naturally continue to take an interest in their descendants, especially if these descendants kept up the old spirit that animated them, and, if these beings had a wider purview of the environment, it was worth while to consult their advice; hence every Roman family and gens consulted the spirits of its ancestors; and the nation, going to war, did the same. When experience taught the diviners that these beings could influence movements of muscles and thoughts automatically, various codes were devised by which these spirits could communicate their ideas, and, as long as parties of both sides were aware of these codes, communications between the two words could be easily kept up. There is, perhaps, no reason in itself why a raven should be

So in the same way with throwing the staff, the
consulting of cards; prophecy by means of the
requires the possession of mutual love, by the nature
standing, what it may, and differing possibly among
different people; but, given the cards, and person reading
muscles or movements may be influenced, and the
explanation and reasonableness of the facts as to
seen. There may be also an explanation of the facts
called Horary Astrology, or dealing in a corner at
action by casting a figure of the planets for the time
movement when the thought that presented itself,
the event that stated the proposal or wish, it was
an established code, understood by either the reader
the spirit-world, that a certain number of a figure was
consequently, and another means resulting, as a
easily be affected by suggestion, the cards being
cast for a certain number of times, and then to be
the thought in our brain to cast a figure. They may
also, of course, just as easily be used in the same
of success or failure with the cards, and thus the way

11. SUBJECT

[illegible]

perhaps, only we are apt to think such promptings to be the prompting of ourselves. It is difficult to say—according to the spiritualist's theory—what are our own thoughts and what are impressions from others, each man's brain being apparently a musical instrument, on which sometimes the owner plays, and sometimes his co-spirits, if I may use the term.

F. W. THURSTON, M. A.

[illegible]

An objection had been made to the spiritual theory of injury. Spirits will exist and even enter for fortune-telling. Why has the patient declined?

Conti.

Divination and Angury
in a Modern Light.

disuse his own judgment, and, consequently, his reasoning powers and conscience deteriorated from misuse: secondly, it is impossible to tell always who is the operator on the other side: and mankind, ignorant that the unseen operators were often only human beings possibly less advanced than themselves in intelligence and morality, thought the workers of oracles were Gods, omniscient and kindly disposed, and took to worshipping them. This had a very evil effect on exalted humanity. Spirits of unprogressed intelligence and unbounded conceit set themselves up as gods and pretended to omniscience and power: more than this, they kept up after death their earthly bias of personality, nationality and sectarianism. Now the spirit world has to progress from the personal and finite to the universal and infinite conceptions of individuality, and any practices that bound one down to the ties of bodily limitation were to be avoided. No wonder the higher organizing intelligence checked the practice of fortune-telling, though they keep up the warning voice of conscience and genius.

The spiritualists assert further belief than even this. Not only are their unseen personalities influencing us by impression for better or worse, and these personalities incarnated human beings of every grade of progression from the lowest depths of animalism to the highest perfection of purity, but also these beings can, under extraordinary circumstances, gather material from living bodies and make their astral bodies

beings, still incarnated, but withdrawn from the world, *Adhitis*, *Rishis*, *Arhats*, *Mahatmas*, *Yogis* and so forth.

This group also offers the best justification for the practices of Palmistry and Astrology by a dogma proved, like Euclid's axioms, more by an appeal to necessity than by scientific evidence—called *Karma*, which states that all our actions and sufferings in this life are a necessary result of our conduct in previous existence—existence and subsistence being alternate and continuous as the swing of a pendulum. Hence the belief that our destiny is pre-ordained and written is not absurd to Theosophists, but this does not justify their belief in the practice of Palmistry or Astrology unless they can show proof of the invariable connection of the marks and signs with the written, fixed destiny. This is the one part of augury that wants more scientific light thrown on it.

Practitioners of these arts claim that the connection between the signs and the events has been established by an observation extending over many thousands of years, and appeal to the antiquity of the practice, and the fact that many eminent mathematicians, astronomers and philosophers who have taken the trouble to observe the connection, have established the fact. On the other side, disbelievers in this connection point to discrepancies between the Western and Eastern systems as to Astrology and Palmistry, and the fact that both claim their system as the true one: they admit that

in certain positions as at midday in summer, sun causes a lazy physical influence, if then he knows his man, and how he will act when a lazy vital influence is in the air, he can make extraordinary prophecies about his course of action, he can say "I foretell that at such and such time you will be lying down dozing." An Astrologer extends this observation to the moon and other planets also, and notice mental and moral as well as physical influences caused by their different positions in the sky and to one another. The influences of the microcosm within us, according to his theory, correspond to the movements of the macrocosm around us. Matter and mind are one in connection, differing only in degree or state, as heat may differ from light or ice from vapour. Every molecule of our body is a miniature solar system, and if one solar system is vibrating, the other system will pick up the vibrations by sympathy, as do musical instruments: or as two wheels of a watch clogged on to one another synchronize in their movements. If I know the movements of the fly-wheel, I can prophesy the movements of the hands.

In conclusion, we may remark that in dividing modern researchers into the above groups, it must not be forgotten that individuals may belong to more than one of the parties. Thus, a man may be a Spiritualist in his belief of exalted human intercourse, but still hold wide views about the potentiality of his own incarnated spirit and of his subliminal consciousness.

1. The first step is to identify the problem or question that needs to be answered.

[Faint, illegible text from bleed-through]

1. The first of these is the fact that the
2. second of these is the fact that the
3. third of these is the fact that the
4. fourth of these is the fact that the
5. fifth of these is the fact that the
6. sixth of these is the fact that the
7. seventh of these is the fact that the
8. eighth of these is the fact that the
9. ninth of these is the fact that the
10. tenth of these is the fact that the

2. If there are official individuals in the group, they should be identified, and their names and positions should be recorded. If there are no official individuals, the group should be identified as a group of individuals, and their names and positions should be recorded.

[illegible]

on the following made that question
attention as between the parties
individuals are readily
others is most noticeable at the present
discovery of one group the other and
besides the deal of the past. Indeed the
and about the influence of other
information is available in a number of

Yoga-tatwa Upanishad of Krishna-Yajur Veda.

II shall now describe *Yoga-tatwa* (Yoga-truth) for the benefit of *Yogis* who are freed from all sins through the hearing and the studying of it. The Supreme *Purusha* called Vishnu, who is the great *Yogi*, the great *bhuta* (personage) and the great ascetic, is seen as a lamp in the path of Truth. The grandfather (Brahma) having saluted him (Vishnu) and having paid due respects (to him), asked him (thus). Please explain to us the truth of Yoga which includes in it the eight subservients. To which *Rishikesa* (the Lord of the Senses or Vishnu) replied thus:—Listen. I shall explain its truth. All persons are immersed in happiness and sorrow through the snare of *Maya*. *Kaivalya* (isolation), the supreme seat, is the path which gives them emancipation, which tends as under the snare of *Maya*, which is the destroyer of birth, death, old age and disease, and which enables one to overcome death. There are no other paths to salvation. Those who are full of the knowledge derived from the *Shastras* are deluded by that knowledge. It is impossible even for the gods to describe that indescribable state. How can that which is self-shining be

illuminated by the Sun. That only when a body
 out parts and stain and when a sufficient force
 of its environment of which is sufficient to
 that, which is the seat of physical and
 without and without stain, that the state of
 matter is as in water and in that state
 state, which is a state of matter. Hence
 by itself made of the elements and
 in which is the seat of matter and
 in time. That is the seat of matter and
 the state which is not known to be the
 matter, matter, heat, light, and
 to I find the seat of matter.

the supreme seat, the stainless, the partless, and of the nature of *Sacchidananda* (Being, consciousness and bliss) without birth, existence and death and without motion and *Guna*.

Now I shall proceed to describe Yoga to you. Yoga is divided into many kinds on account of its actions (*viz*), *Mantra-Yoga*, *Laya-Yoga*, *Hatha-Yoga*, and *Raja-Yoga*. There are four states common to all these—(*viz*), *Arambha*, *Ghata*, *Parichaya* and *Nivritti*. Oh Brahma ! I shall describe these to you. Listen attentively. One should practise the *mantra* along with its *matrikas* (proper intonations of the sounds) and others for a period of 12 years; then he gradually obtains wisdom along with the *Siddhis*, (such as) *Anima*, etc. Person of weak intellect who are the least qualified for Yoga practise this ~~तृतीय~~. The (second)

Laya Yoga tends towards the absorption of the *Chitta* (the fitting mind of persons) and is described in million ways, (one of which is)—one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping or eating. This is called *Laya Yoga*. Now hear (the description of) *Hatha-Yoga*. Yoga is said to possess (the following) eight subservient parts—*Yama* (forbearance), *Niyama* (religious observance), *Asana* (postures), *Pranayama* (suppression of breath), *Pratyahara* (subjugation of the senses), *Dharana* (concentration), *Dhyana* (contemplation on Hari in the middle of the eyebrows), and *Samadhi*; that is the state of equally *Mahamudra*, *Mahalanirbha*, *Mahavedha*.

[illegible]

through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor very rapidly, and snapping the fingers once is called a *matra*. Drawing the air through the left nostril for about 16 *matras* and having retained it (within) for about 64 *matras*, one should expel it again through the right nostril for about 32 *matras*. Again fill the right nostril as before (and continue the rest). Practice cessation of breath four times every day (*viz.*,) at sunrise, noon, sunset and midnight till (80) times are reached. By a continual practice for about three months, the purification of the *nadis* (astral wires) takes place. When the *nadis* have become purified certain external signs appear on the body of the *Yogi*. I shall attempt to describe them. (They are) *lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body, and along with these absence of restlessness in the body*. The proficient in *Yoga* should abandon the food detrimental to the practice of *Yoga*. He should give up salt, mustard, tamarind, things hot, pungent or bitter, vegetables, *asafoetida*, worship of fire, women, walking, bathing at sunrise, emanation of the body by fasts, etc., During the early stages of practice, milk

[illegible]

keeps correction, his semen will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen a good colour pervades the body of the Yogi. Then sitting in a secluded place he should repeat *Pranava* (om) with 3 *Mantras* for the destruction of his former sins. The *Mantra Pranava* (Om) destroys all obstacles and all sins. By thus practising he attains *Arambha* (beginning or first) state.

Then follows the *Ghata* (the second) state, one which is acquired by constantly practising suppression of breath. When a perfect union takes place between *Prana* and *Apana*, *Manas* and *Buddhi*, or *Jivatma* and *Paramatma*, without affecting each other, it is called the *Ghata* state. I shall describe its sings. He may now practise only for about one-fourth of the period prescribed for practice before.

By day and night let him practise only for a *yama* (3 hours). Let him practise *Kecala Kumdhaka* once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called *Priyayahara*. Whatever he sees with his eyes, let him consider it as *-Itana*. Whatever he hears with his ears, let him consider it as *Itana*. Whatever he smells with his nose, let him consider it as *Itana*. Whatever he tastes with his tongue, let him consider it as *Itana*. Whatever the *Yogi* touches with his skin, let him consider it as *Itana*. The *Yogi* should thus gratify his organs of sense for a period of one *yama* every day with great

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

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situated in the navel) enters *Sushumna* along with *Prana*, it reaches the high Seat (Pineal gland) along with *Prana*.

There are the five elements (*viz*), earth, water, *Agni*, *Vayu* and *Akasha*. The body is sustained by these five elements in five ways. From the feet to the knees is said to be the region of earth. *Pritivī* (earth) is *triangular in shape, is orange-red in color, and has the seed Varuṇa (or letter) La*. Carrying the breath with the letter La along the region of earth (*viz*., from the foot to the knees) and contemplating upon Brahma with four faces and four mouths and of a golden color, one should perform *Dhyanā* (concentration) there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element. The region of water is said to extend from the knees to the anus. Water is semilunar in shape, white in color, and has Va for its *Bija* (seed) letter. Carrying up the breath with the letter Va along the region of water, he should contemplate on the god Nārāyaṇa having four arms, and a crowned head, as being of the color of pure crystal, as dressed in orange clothes and as decayless; and practising *Dhyanā* there for a period of two hours, he is freed from all sins. Then there is no fear for him from water, and he does not meet his death in water. From the anus to the heart is said to be the region of *Agni*. *Agni* is triangular in shape, of a red color, and has the letter

he obtains certainly power of moving in the air. Wherever he stays, he enjoys supreme bliss. The proficient in Yoga should practise these five *Dhyanas*. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.

Then he should practise *Dhyana* for a period of 6 *Ghatikas* [2 hours, 24 minutes]. Restraining the breath in [the region of] *Akasha* and contemplating on the deity who grants his wishes, this is said to be *Sagunam Dhyana* capable of giving the *Siddhis Anima*, etc., (psychical powers). One who is engaged in *Veryama* (*Dhyana* attains the stage of *Samadhi*. Within 12 days at the least he attains the stages of *Samadhi*. Restraining his breath the wise one becomes an emancipated person. *Samadhi* is that state in which *svatma* (lower self) and *Parvatma* (Higher self) are difference-less (or of equal state). If he desires to lay aside his body, he can do so. He will become absorbed in *Parabrahm* and does not require *Vikrami* (going out or up). But if he does not so desire, and if his body is dear to him, he lives in all the worlds possessing the *Siddhis* of *Anima*, etc. Sometimes he becomes a *Dev*a (god) and lives honored in *Swarga* (Devachan), or he becomes a man or an *Yaksha* (an elemental) through his will. He can also take the form of a lion, tiger, elephant or horse through his own will. The *Yogi* becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure, but the result is the same.

Place the left heel on the anus, stretch the right leg
and hold it firmly with both hands. Breathe the head
on the breast and inhale the air slowly. Breathe the
breath as long as you can, and then slowly breathe
out. After practicing it with the left foot, practice it
with the right. Place the foot that was stretched
before on the thigh. This is *Padmasana* and should
be practiced on both sides. The legs sitting in *Padma-*
sana and having inhaled the air with closed mouth,
should stop the course of Prana (breath) by raising
the *Uddiyana*, and occupying the two sides of the

Polarity in Matter.

THE ultimate elements of the material Universe are ether, energy and matter.

First, ether: a universal, all-prevailing medium, unponderable or infinitely light, and almost infinitely elastic, in which all matter from suns and planets down to molecules and atoms, floats as in a boundless ocean, and whose tremors or vibrations, propagated as waves, transport the different forms of energy, light, heat and electricity, across space.

Secondly, energy: a primitive, indestructible something, which causes motion and manifests under its many diversified forms, such as gravity, mechanical work, molecular and atomic forces, light, heat, electricity and magnetism, all of which are merely protean transformations of the one fundamental energy, and convertible into each other.

Thirdly, matter: the ultimate elements of this are atoms, which combining form molecules, of little pieces or ordinary matter, with all its qualities, which are the bricks used in building all the varied structures of the organic and inorganic world. Of these atoms some 70 have never been divided, and therefore, although we may suspect that they are merely combina-

the iron bar, and the nickel also will be magnetized and adhere. Let the lump of nickel be as large as the pole of the iron bar is able to support, and now bring a jump of soft iron near this pole. It will drop the nickel and take the iron. This is exactly similar to those cases of chemical affinity in which a molecule drops one of its factors and takes another to which its attraction is stronger. If iron rusts in water it is because the oxygen atom drops hydrogen to take iron just as the magnet dropped nickel.

The polarity of chemical elements is attested by the fact that when compounds are decomposed by the electric current, the different elementary substances appear at different poles of the battery. Thus oxygen, chlorine, and non-metallic substances appear at the positive pole; while hydrogen, potassium and metals generally appear at the negative one. The inference is irresistible, that the atoms had in each case an opposite polarity to that of the poles to which they were attracted. This is confirmed by the fact that the radicals, *z. c.*, the elementary atoms or groups of atoms which have opposite polarities, combine readily; while those which have the same polarity, as two metals, have but a slight affinity for each other. Like therefore attracts unlike, as in all cases of polarity, and the greater the degree of unlikeness, the stronger is the attraction.

The polarity of chemical elements may be used in

different ways. In some cases it appears that the

a marked with two opposite poles. Thus oxygen is

bi-polar. Others, like hydrogen and chlorine, are

have only a single pole, and have to exist in pairs

between the opposite poles, which is the polarizing

condition of all polarity, by induction in which case

either atoms are unipolar and react as a whole, or

of more than one kind of matter as if the atoms

regard things like a magnetic system, or acting as

each thing was a pole thus enabling it to react with

three, four, five or more kinds of other substances.

Thus one of us of matter reacts with three of

men, one of carbon with four of hydrogen, and so on.

These observations show, therefore, that a certain

'quantitative' or 'power of reacting' with a certain

or less quantity of other atoms, and consequently that

reacting in combinations of their atoms, or in the

atoms, the sum of whose quantities is constant.

Polarity involves a question of relations between

qualities of their constituent elements, but also on the manner in which these elements are grouped. Two substances may have exactly the same chemical composition and yet be very different. As an instance of this, butyric acid, which gives the offensive odour to rancid butter, has exactly the same composition as acetic ether, which gives the flavour to a ripe apple. They consist of the same number of atoms of the same elements—carbon, hydrogen and oxygen—united in the same proportions. This applies to a number of substances, and is called Isomerism, or formation of different wholes from the same parts.

The principle of polarity, therefore, aided by the subsidiary conditions of quantivalence, atomity, and Isomerism, gives the clue to the construction of the inorganic world out of some seventy elementary substances. Of the substances thus formed, some are stable and some unstable. As a rule the simpler combinations are the most stable, and instability increases with complexity. Thus diamond, which is merely a crystal of pure carbon, is very hard and indestructible; while dynamite or nitroglycerine, which is a very complex compound, explodes at a touch. The universe consists of atoms which are endowed with polarity, and that as diminished temperature allows these atoms to come closer together and form compounds, matter in all its forms is built up by the action of polar forces.

"This is a very delightful place where the mouth of the *Brahma* nerve emits nectre. This place is the junction of the frontal lobe with the temporal lobe, web of the spinal hemispheres, and is the mouth of the *Sushumna* nerve."

The author proceeds to describe the seven systems of Physiological atoms pervading the body through the cerebrospinal cord. There are many points where the spinal accessory nerves, *Ida* and *Pingala*, meet with the *Sushumna* nerve. Each of these points is called a lotus. I will in the sequel call them cells.

"The first cell is called the *Adhar Padma*. This cell is situated on the *Sushumna* nerve below the *Pudendum Virile* and above the fundament. It is bright as gold and has four petals of the color of Bignonia *Indica*, symbolised by the four letters, Ba, Sa, S'a, sha. It is situated topsy-turvy.

Within this cell is the quadrangular mundane discus surrounded by 8 spears, soft and yellow as the light-ming. Within this discus is deposited the procreative *Semen Virile*.

This *Semen Virile* is decorated with four hands and is mounted on the elephant of India. In its lap is the creator-boy, having four hands and holding the four Vedas in his mouth.

Within the quadrangular discus above referred to, is a goddess named *Mahini* with swinging four hands

and blooded eyes. She is glorious like twelve sun
rising at the same time but visible only to the pure
minded *Yogi*.

Within the periphery of the *Yogi's* mind, *Devi* is
the lighting in the phenomenon of an ideal distance.
Pratyak *Devi*. Within this distance is the act of
Pratyak which is capable of making itself felt by
all the members of the body. It is the exercise of
of animals, is blown like the wind, it moves as
glorious like hundreds of millions of stars.

Within it, is the shadow of others, facing them, the
body soft like melted gold, embodiment of beauty
and compassion, red like a rose and white like
diamond of the moon. It lives in the world only because
is full of glory and is found that is wonderful.

King is the king of the state of the *Yogi's* state.
This *Pratyak* the shadow of the *Yogi's* state.
has as the base embodied with the *Yogi's* state.
and by distributing the *Yogi's* state.
of all the *Yogi's* state.

Within the *Yogi's* state, the *Yogi's* state is the *Yogi's* state.
and is the *Yogi's* state.

(that is, *Prakriti* or mundane source) whose brightness manifests the universe like a caldron."

The second cell is called *Suadhisthana Padma*. On the *Sushumna* nerve is another cell at the root of the *ferendum Virile*, which is red like vermillion and bright as lightning. It has six petals symbolised by the six letters ba, bha, ma, ya, ra and la.

Within this lotus is the white discus of *Varuna* (Neptune) in which is the seed argent like the autumnal moon, having crescent on its forehead and mounted on it.

In the lap of this seed, blue like the cloud, young and wearing red cloth is Hari (positive force) having *Srivatsa* and *Kansthina Mani* on his breast and holding the four Vedas in his four hands with Lakshmi (negative force).

Within the said discus is a goddess Rakini, her color is like the blue lotus, holding many arms in her hands, ready to attack, wearing many ornaments and apparel, and her mind inebriated.

He who can realise the discus of *Varuna* in his mind becomes in a moment free from individual consciousness and emerging from the darkness of folly shines like the sun."

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For the first time one of the most important and widely known American writers, Henry James, has been translated into English. (The translation, handled by the Chinese Press, is a fine example of the high quality of the work of the Chinese Press.)

The Anatomy of the Tattler.

and tried to show what scientific truths are contained in them. In the elaborate introduction to his translation Babu Shris Chandra has in a masterly manner handled the subject of Yoga. But unfortunately this introduction even does not contain any explanation of the *Tantric* rituals and technical words.

The *Tantras* throw a flood of light upon the anatomical knowledge of the Hindus—especially they give a more clear description of the nervous system of man than is to be found in the Hindu medical works. Trying to explain the mysteries of man—to understand the relation he bears to God, the Almighty Creator,—the *Yogis* and the *Tantrists* had made a special study of the nervous system. And undoubtedly this knowledge they had gained by dissection.* [*In ancient India, dissection was compulsory for two classes of people, viz.:—the *Yogis* and the Physicians. Thus the great medical author of the Hindus, Sushruta, says that "an *Yogi* [holy man] should dissect in order that he may know the different parts of the human body." [Wise's Commentary on the Hindu Medicine, p. 48].

The language of the *Tantras* being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the *Nadis*, the *Chakras* and the *Padmas* described in them.

However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the "nectar-rayed moon" [Vide Shiva Sam-

"CHITRA".—From the description of this *Nadi*

in the *Tantras* [Shiva Samhita, Ch. II, verses 18 and 19], it may be identified with the grey matter of the spinal cord. For "in it is the subtlest" of all hollows called "*Brahmarandhira*," which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiologists. The *Tantrists* appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head [known as the anterior fontanelle] of the new born child as the *Brahmarandhira*.

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain*

Professor Sir Monier Williams has defined *Brahmarandhira* to be "a suture or aperture in the crown of the head and through which the soul is said to escape on death." [Sanskrit-English dictionary]. Now the learned professor's definition explains nothing. Had he consulted the *Tantras* and known the space called the *Brahmarandhira* by the modern Hindus we doubt not his conclusion would have been the same as ours (i.e. he would have identified the *Brahmarandhira* with the central canal.)

The "Sacred Triveni" (Shiva Samhita, Ch. V, p. 52) is the spot in the Medulla oblongata where the sympha-

the fact that the same is true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*.

The fact that the same is true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*, is also true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*.

The fact that the same is true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*, is also true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*.

The fact that the same is true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*, is also true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*.

The fact that the same is true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*, is also true of the other two species of the genus, *Phyllanthus* and *Phyllanthus*.

or ganglia which the modern physiologists have proved to be "separate and independent nervous centres." [See Gray's Anatomy, 10th edition.]

This *Nadi Sushumna* has six *Padmas* [Shiva Samhita, Ch. 11, v, 27, p. 12 evidently signifying the six nervous plexuses formed by the spinal cord.

We proceed next to the identification of the famous six *Chakras* of the *Tantras*:—

1. *Muladhara Chakra*, [Shiva Samhita, p. 44] is the sacral plexus.

II. *Svadhishthana Chakra*, p. 46. There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists.

III. *Manipura Chakra*, p. 47 appears to be the epigastric plexus.

IV. *Anahata Chakra*, p. 47 is the cardiac plexus.

V. *Vishuddha Chakra*, p. 48 is either the laryngeal or the pharyngeal plexus.

VI. *Ajnya Chakra*, p. 49 is the cavernous plexus.

We have very briefly hastened over the six *Tantric Chakras*. We see that these *Chakras* are the vital and important sympathetic plexuses and preside over all the functions of organic life.

There can be little doubt that by the contemplation on these *Chakras* one obtains psychic powers.

[illegible]

"Conspiration" leads to control over the functioning of these *Clusia* or *Platanus*. The intimate connection between the sympathetic nervous and the great vessels renders it highly probable that the sympathetic system has mainly to do with the circulatory functions.

produced by the administration of anaesthetics, *e. g.*, chloroform (Introduction to the Shiva Samhita, Ch. X, pp. lvii, *et seq.*). But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions, of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that is the stage of *Samadhi*.

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That mathematicians of ancient Greece and India. The old philosophers of India were familiar both with the fact and the theory of the fourth dimension, some of their metaphysical conceptions leave us small room to doubt. The only writer on the subject we intend to mention is Professor Zoller, whose book, "Transcendental Physics," is or ought to be familiar to all students of the modern wave of psychism.

Professor Zoller, having been led by his mathematical investigations to form opinions as to the reality and nature of the fourth dimension of space, was led to connect these views inferentially with the phenomena of spiritualism, then attracting great attention. Supposing the observation of them made by spiritualists to be correct, these phenomena could be explained and reduced to order and intelligibility, in the opinion of Zoller, on the hypothesis that they were caused by agencies or beings acting in space of four dimensions; space as known to us having three dimensions, length, breadth, and height.

These four-dimensional beings would, argued Zoller, have the same advantage over us that we would have over the hypothetical dwellers in two-dimensional, or surface space,—the Flat-landers of romance; and the three-dimensional space we inhabit would be as much under their power as two-dimensional space, the surface of a sheet of paper, for example, is under ours. By means of this advantage they could, he thought transport any material object directly into the center of a room, without its passing through any of the boundaries of the room, whether walls, ceiling, or

For a table, the center of gravity is at the center of the table, and the center of mass is at the center of the table. For a sphere, the center of gravity is at the center of the sphere, and the center of mass is at the center of the sphere. For a cube, the center of gravity is at the center of the cube, and the center of mass is at the center of the cube. For a cylinder, the center of gravity is at the center of the cylinder, and the center of mass is at the center of the cylinder. For a cone, the center of gravity is at the center of the cone, and the center of mass is at the center of the cone. For a pyramid, the center of gravity is at the center of the pyramid, and the center of mass is at the center of the pyramid. For a sphere, the center of gravity is at the center of the sphere, and the center of mass is at the center of the sphere. For a cube, the center of gravity is at the center of the cube, and the center of mass is at the center of the cube. For a cylinder, the center of gravity is at the center of the cylinder, and the center of mass is at the center of the cylinder. For a cone, the center of gravity is at the center of the cone, and the center of mass is at the center of the cone. For a pyramid, the center of gravity is at the center of the pyramid, and the center of mass is at the center of the pyramid.

Furthermore, in a series of experiments, it was found that the center of gravity of a body is located in the center of the body. For example, for a sphere, the center of gravity is at the center of the sphere. For a cube, the center of gravity is at the center of the cube. For a cylinder, the center of gravity is at the center of the cylinder. For a cone, the center of gravity is at the center of the cone. For a pyramid, the center of gravity is at the center of the pyramid. For a sphere, the center of gravity is at the center of the sphere. For a cube, the center of gravity is at the center of the cube. For a cylinder, the center of gravity is at the center of the cylinder. For a cone, the center of gravity is at the center of the cone. For a pyramid, the center of gravity is at the center of the pyramid.

It would be desirable to do. For example, for a sphere, the center of gravity is at the center of the sphere. For a cube, the center of gravity is at the center of the cube. For a cylinder, the center of gravity is at the center of the cylinder. For a cone, the center of gravity is at the center of the cone. For a pyramid, the center of gravity is at the center of the pyramid. For a sphere, the center of gravity is at the center of the sphere. For a cube, the center of gravity is at the center of the cube. For a cylinder, the center of gravity is at the center of the cylinder. For a cone, the center of gravity is at the center of the cone. For a pyramid, the center of gravity is at the center of the pyramid.

larger than the ring; and a series of similar occurrences, Zollner successfully explained on the hypothesis of the action of four-dimensional agencies. There is one phenomena in particular which deserves notice from its unique evidential value, for it is such that, if the observations of Professor Zollner were correct, it could be explained on no possible hypothesis except the action of unknown forces, since it is quite imitable by mechanical means. It was as follows: at one of the seances with Slade, while Zollner, Professor Weber and Slade were seated around a table, a bluish light suddenly appeared under the table, casting shadows of the table-legs on the four walls, as was observed by Zollner. The remarkable feature of the phenomena was this, that while the light manifestly came from a point under the table, and threw well-defined shadows, these shadows were not appreciably larger than the table-legs which cast them.

But it is evident that, since the shadows were clearly defined, the source of light must have been of very small area.

A simple experiment will make this clear. Let a lighted lamp on a table near the center of the room be turned down till the flame is of very small area; let the hand now be held between the lamp and the wall, close to the lamp. A much enlarged shadow of the hand will be cast on the wall, well-defined in proportion to the smallness of the flame.

If the lamp be now turned up, as the area of the flame increases, the shadow will be seen to grow blur-

Let us return to the fourth dimension, beginning with a few parallels from the inferior dimensions.

Let a sheet of paper represent two-dimensional space. Let a straight line be drawn on it. At any point in this straight line, let a perpendicular be drawn. Here the perpendicular, being on the surface of the paper, is also in two-dimensional space. Now let two other straight lines be drawn, intersecting the first line at a point where the perpendicular meets it. It is evident, as every geometer can demonstrate, that neither of these lines, nor any other lines through the same point, except that first drawn, will be at right angles to the perpendicular, so long as it remains on the surface of the paper, that is in two-dimensional space, but that the perpendiculars to the intersecting lines at the point of intersection will be represented by a series of lines, all in different directions. But let the first perpendicular be supposed to be raised upright into three dimensional space, representing it by a pencil held upright with its point at the point of intersection; it is evident that it is now perpendicular to all the intersecting lines; and the only conception a two-dimensional being could form of this line, represented by the pencil, would be a straight line going in several directions at once; since it is perpendicular to all the intersecting lines, and he perceives that all their perpendiculars go in different directions.

Suppose a beam of light, coming from a point several feet above the paper, so that its rays are sensibly

legs, and to be reflected in all the directions of three-dimensional space by a suitable four-dimensional reflector—as we did with a conical mirror in the two-dimensional space:—It is evident that it would have behaved exactly as the light Zollner observed did behave, and the direction of the beam could only have been conceived by a three-dimensional being as going in all directions at once.

To sum up: no three-dimensional light could have behaved as this light did behave; and a four-dimensional light would have behaved exactly as this light behaved; the conclusion obviously is, that the light observed by Zollner was a four-dimensional light.

To return to a point we touched on a moment ago. We dealt with a perpendicular to a line, and with a perpendicular to a plane: by carrying this idea on, it will be evident that, in four-dimensional space, a perpendicular may be drawn to a solid, and the beam in Zollner's experiment was actually perpendicular to the cubical, or approximately cubical, room in which the experiment took place.

To go back a little: all the sensory organs of the body, the retina, tympanum, palate, or skin, are surfaces, that is, two-dimensional: but objects appear to us three-dimensional: further, our mental conceptions are four-dimensional. Let us illustrate this: we cannot see inside a closed opaque box, a four-dimensional being could not only see inside such a box, but could

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

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1. The first of these is the fact that the
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It is in experiment in payment of the debt, and follow this principle in the other cases.

Write a message inside. But let us now form a mental image of such a box. Though it appears to our mortal eyes as opaque, yet we can with the mind's eye see both the inside and the outside at once; hence—and this is of the first importance—our mental conceptions are three-dimensional. Hence, the same way can be used for four-dimensional tetrahedrons, to three-dimensional spaces—the room, for instance—which would be impossible to this town, and would enter this dimension at space at the point of physical concentration in the head.

that it would spill in every direction at once—as it would appear to us—on floor, ceiling and walls.

Now Zollner actually records such an experiment, and demonstrates, as we have done, its connexion with four dimensional space.

For in a seance with Slade, Zollner observed a jet of water issuing, apparently from a point near the ceiling which spouted against the walls and the ceiling at the same time; this took place in a sitting room where no water was kept.

We have hitherto taken the genuineness of Zollner's phenomena for granted, and, as far as our theories of the fourth-dimension are concerned, it matters little whether they actually occurred or not since they evidently all might have done, so on our hypothesis of four-dimensional agencies.

These phenomena closely resemble those produced by the conscious intention of advanced occultists, so that we may reasonably connect these latter also with the hypothesis of a fourth-dimension, in which there would be reason for believing that the consciousness of an occultist who produces phenomena is four-dimensional.

Further, it has been stated that space has really seven dimensions, that the evolution of each round and principle in man co-ordinates with the evolution of the perception of a new dimension.

As to the number of independent parameters in the model, it is not clear that the number of parameters is the same as the number of independent parameters. For example, in the case of a linear model, the number of parameters is the number of coefficients, but the number of independent parameters is the number of coefficients minus the number of constraints. In the case of a nonlinear model, the number of parameters is the number of coefficients, but the number of independent parameters is the number of coefficients minus the number of constraints. In the case of a nonlinear model, the number of parameters is the number of coefficients, but the number of independent parameters is the number of coefficients minus the number of constraints.

It seems that at present we are passing from three to four-dimensional consciousness. That we are passing from two to three dimensions of the body, and hence, our sensations, are two-dimensional, our perceptions are three-dimensional, while our concepts are four-dimensional.

NOTES.

Correspondence between the Physical and

Spiritual Laws.

HEAVIEST and grossest bodies sink to the centre; so the least intelligent and exalted conditions of beings obey the same law and hence the spirits of those beings who had not advanced morally occupy the lowest stratum in the spiritual world; they are as a writer expresses sub-mundane spirits; such spirits delight in communicating with human beings who are for the time being deprived of active intelligence, who are just at that time wanting in moral and mental unfoldment; such human beings are according to common sense lower than an ordinary human being.

Because of the lower position these beings occupy I should not be understood to look down upon them; no human being has a right to crush down another being simply because he occupies a higher storey. Oh, proud and disdainful man! disdainful and proud only in your ignorance! Which of you can say from whence you came or deny what you might have been, however you may rejoice in the height to which you have now attained; however you may rest in the assurance that there is no such thing as retrogression,

External Influence on the

Human Being.

THE state of the earth, atmosphere, and aro-
mal emanations given off in different seasons of the

year, all these with their changing influences, contribute to form the essence of the embryonic being, ere it sees the light. The inherited tendencies of the mind, body and spirit imposed by the parental law, impart to the life—germs their own peculiar idiosyncrasies. The physical sustenance, mental temperament, the very employment and thoughts of every mother, combine also to impress, with faithful images, their unborn offspring; but above all, the order of the planetary scheme, and the conjunction which very star sustains, first to the sun, next to the earth and finally to each other at the moment of mortal birth, must determine the nature of every spirit, and shape the springs upon which hinge the framework of human character.

There cannot be two planetary conjunctions in the field of space which in all respects, exactly duplicate each other: and this is the reason why those creatures, launched every second into human life, under the influence of ever-varying astral changes, must differ so widely from each other in all the essentials of physical

[illegible][illegible]

mentally, intellectual and spiritual status. As the climate seems to return to stated points, and re-emerge from any-
of the conditions in the vicinity of the subject.
as they seem to be of increasing of certain types of
character, and a number of certain types of character.

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study a body as thoroughly prepared as a mind; a physique fitted by temperance, chastity and purity to allow full sway to the mind which inhabited it, and is so often cramped by inharmonious physical states.

When we come to lay down the conditions under which alone the occult practices can become effective and describe the lifelong discipline which the powerful magician must pursue, in order to become one, we shall put to shame the self-indulgent, intemperate, and too often dissolute habits of the present age—habits which not even the sacred assumption of the priestly office seems always to impose restraint upon. And yet this self-indulgent and luxuriant age looks back with contempt on the asceticism of the ancient Priest, while those who profess to believe in all the miraculous records of Jewish history, treat those of every other nation of antiquity with scornful denial. Book-learning and a superficial digest of the opinions of others cannot point out the royal road to power. Tinsel drawing rooms, wines and cigars, gilded mirrors and *extrait de bouque* cannot become silent, awe-inspiring, soul breathing caves of philosophers. A few fragments of Latin, an essay done into bad Greek and worse Hebrew, by a professional college drudge, for the benefit of his rich paying patron is not a sufficient passport to the holy orders of your modern priesthood, in which God, Angels Spirits, the immortal soul's origin, destiny and powers, together with all the glories, marvels and mysteries of the boundless and eternal universe are the themes which demand interpretation.

The most superficial respect of the great, efficient and preservative methods of discipline rests upon the ancient philosophy, in fact that body with the true dignity of men in "body culture," but how to these compare with the culture, the system of culture book-learning which in our own time is being made sufficient to guide out a friend, the man who is not content about to be bound by his sacred sense to interpret the mysteries of being, nay, who should be free of the unworthy of that office, so long as a system is to be involved.

Astral Fluid.

THE eye is the window of soul and the hand is the prime conductor of the fluid. Where the

eye is full, clear, and luminous and the hand soft and warm, the Astral fluid is invariably of a healthy and vivifying character. Where the eye is piercing, brilliant or distinguished by the long Oriental shape of the almond, and the hand is damp and moist or hard and dry, look to find a stronger mental than physical impression produced, but in all varieties of this type of man the person may be esteemed as a good mesmeriser, and the more expansive the frontal region of the brain, the better will be the effects, and more healthy the power produced.

As the magnet requires the direction of trained skill, so such powers require the direction of the well-informed mind and powerful will.

The second individuality is a more concentrated and energetic type of the first and one in whom the intellectual temperament prevails over the nutritive or social. In him a vast amount of Astral fluid circulates but it clusters chiefly about the crowning portions of the cerebrum, elevating the cranial apex in a remarkable degree. The cerebrum and the nervous system absorb the surplus of the Astral fluid, rather

the first time in the history of the world, the
people of the world are now, for the first time,
in a position to be able to understand the
meaning of the word "peace". The word "peace"
has been used for centuries, but it has never
before been used in the sense in which it is
used today. It has never before been used to
mean the absence of war, but the presence of
a just and equitable order of things.

psychologic contact, and it only needs self-knowledge and the exerting of strong and concentrated will to call them into exercise.

There are no phenomena produced by disembodied spirits, which may not be effected by the still embodied human spirit, provided a correct knowledge of these powers is directed by a strong and powerful will. The conditions will be described in our sections on Art Magic, but the potency of the will can never be too strongly insisted upon in all spiritualistic operations. In the physique above described as No. 1, the excess of the Astral fluid generally clusters around the epigastric and cardiac regions, rendering the person thus endowed highly powerful in physical magnetization and healing operations, but, as before hinted, the cerebral development is rarely proportionably marked, and the best of physical magnetizers are not the giants of intellect and psychological control.

The reverse of this position obtains in the organisms classed as No. 2. In them, the Astral fluid inheres more closely to the soul than the body; exalts the top of the cranium rather than the front; compels the predominance of the organs of command and ideality; projects its sphere of indomitable influence on all around, and unfolds the intellectual faculties into singular prominence, in whatever direction they exist, rendering the individual remarkable as a statesman, General, Author, Physician, Priest, or if devoted to

The magnetizer imparts strength from the abun-

dance of his strength. The medium exhales the life principle to depletion, and, in the loss sustained, insensibly draws upon the force of others. The medium is emphatically a "sensitive." Every

nerve is laid bare, every pore is a conductor of the too rapidly ebbing life fluid. When the brain is small, and the generative power of the life fluid is weak (the brain being its source), the intellectual faculties are limited and dull; the mind, incapable of drawing from the brain, becomes inactive, and the nature is solid and unimpassioned. It is from such types as these that the superficial remark

has arisen, that media should be, or always are, "very passive," unintellectual persons. These, however, are only one type of the class. A great many persons, highly charged with the Astral fluid, and losing it in such rapid streams as to constitute them good mediums, are in consequence exceedingly sensitive, restless-nervous, and susceptible to every influence they come in contact with. The life principle flows off all too rapidly through their tissues, leaving them irritable, weak and despoiled.

As nature abhors a vacuum, these organisms necessarily attract the Astral spirits of all things and persons around them, hence others in their presence often experience a sensible diminution of strength, whilst the media themselves are frequently affected painfully or pleasantly by the mere approach of certain individuals, realising also the special influences

which attach to scenes, places, horses and garments, which would produce no effect upon less susceptible persons. It is this extreme susceptibility and the negative condition produced by the form of Astral fluid, which renders such persons and instruments fit for the control of spirits.

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These beings, clothed with the same astral element which forms the spiritual body of mortals, readily effect a rapport with the class of organisms we have described. This rapport, however, must necessarily be interrupted between the spirits who are in the material proximity to earth.

[illegible]

New York City, Nov. 14th 1894.

153, East 31st St.,

MY DEAR MRS. HOWARD,

Viva and I thought of you last evening at the 19th Century Club. When Mr. Gandhi sat on the platform in his white costume with purple turban and sash—looking just the same as in your parlor—and not as if it were a proud moment in his life. You can imagine how proud we were of him—to think that when people asked, as they did behind us, "Will we have to have an interpreter?" "I suppose so" and to know how taken by surprise they would be, at his first word. It was a splendid crowd—brilliant in jewels and broad in mind—as crowds go in New York, there could be none more on the qui vive. The missionary was a nice gentleman who won for his side by his defeat—he was really as a Christian should be. I know you would have liked him, too. When Mr. Gandhi came forward, he seemed eager for the fray. I had no idea that he would care so much. He began very nicely indeed saying that his remarks should not be construed as applying to America or the gentlemen present. Then he simply sailed in, and gave the missionary system "Hail Columbia." I could see heads nodding approval to his statements, and many rounds of applause were given. He waxed faster and faster, using the most superlative English in the most masterly way,

ill our heads began to swim trying to take it all in. If any interpreter were needed, it was one for our own language.

I had never heard him "go for" any one before—

but it was his day, I can assure you! He must have selected his mind. The poor Missionary made a few mild corrections, and behaved just as a true Christian should. The Scientist, Dr. Cairns gave some scientific explanations from a judicial standpoint, most excellent.

Then Mr. Gandhi came forward again and "Went for" missionaries for all he was worth. When he advised sending a fire engine to burn twenty thousand Hindu Converts at once, people just screamed—a few were shocked. But that brought down the house. You know, as a people, we are very fond of republics.

At the refreshments which followed—every one had so much to say.

Mr. Gandhi, very kindly, indeed, had gotten tickets for Mrs. Phillips and escort, and myself and Vera to attend. He met us so graciously, even simply, as if he were not aware he were a lion, and greeted us in a way which made us happy. I could not say over two hundred words of consolation to him, over his splendid speech—but I am sure he must know that we were full of sympathy and admiration for him, and that we had not heard him at such a wonderful moment.

You know Viva is afraid of him—he is the only mortal that she is afraid of—I should use the words "in awe" of him, rather—she thinks his mind is so great. Some one spoke admiringly of Swami Vivekananda, but Viva said quickly, "There is no comparison; Vivekananda is an adept at vituperation, but Mr. Gandhi is sincere and true. I admire Mr. Gandhi more than any man I ever heard of."

Well, the beautiful evening is over, and I feel I must thank you for our enjoyment, as well as Mr. Gandhi. For if your heart had not warmed to us those snowy nights of last winter—we should have missed this with the rest.

I hope you will send more of those cards some to Miss Phillips to distribute. Perhaps with those who gave addresses at the lecture, the classes may be formed. How many are necessary to make it worth while? Mr. Gandhi is quite business-like—he has learned by your teaching to get around promptly. I think we did not impress him very favorably so early in the morning. But never mind; we were so glad to see him once more.

If you have any instruction to carry out, I shall be most happy to serve you.

Love from the 4000-year-old-Baby and myself,

ELLA STERLING CUMMINS.

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